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HON. JOSEPH STONE, M. D.

I have recently returned from a brief visit to my friends in Hardwick, Worcester County. The bold, and almost mountainous scenery of that picturesque and fertile region, the towering chesnut forests with their glorious flowering foliage, never appeared more beautiful and fresh, than while bathing—sleeping as it were—in the liquid light of last July.

But a cloud has come over those pleasant scenes, in the death of Dr. Stone. I but only intend a passing tribute to a true man, and leave to some abler pen, the complete analysis of his character.

Dr. Stone was born in Shrewsbury, Nov. 12th, 1789, and studied medicine with Dr. Joseph Flint, of that town. He removed to Hardwick in 1814, where he remained in active practice until his death, a period of about 35 years. He died of typhus fever after a brief illness, on the 27th of June, 1849, in the 60th year of his age.

Dr. Stone was distinguished for an ardent love of his profession, which, united with his inclinations for untiring research and critical accuracy, led to thorough and extensive acquirements both in its theory and practice; indeed, he was, perhaps, the victim of professional enthusiasm; for after his fever was seated upon him, probably in unconsciousness of its severity, he attended a meeting of a medical society in Worcester, in which he felt deeply interested, and returned much worse to live but a few days.

In evidence of his professional estimation among medical men, it need only be stated that he was frequently sought in consultation, and to lecture before medical societies—that he has been President of the "District Medical Society for the county of Worcester,"—was for several years a Counseller of the "Massachusetts Medical Society," and was elected by that society as a delegate to the "American Medical Association," which assembled in Boston last May.

But after all, to know Dr. Stone as a Physician, as also a man, one should have witnessed his careful examinations and tender deportment in the sick room, where the deep shade of sympathetic sadness issuing from his spirit and covering his face as with a mantle, told that the case was critical, or else the encouraging smile of a cheerful benevolence bade the convalescent speed his recovery.

A touching instance of his integrity both as a man and a physician, occurred only two or three days previous to his death. The day after his return from Worcester, when his malady rendered it entirely improper that he should go out, he ordered his carriage to the door for the purpose of visiting a sick woman. To the entreaties of his family he replied, "I told her that I would visit her to-day, and she may die before I shall have another opportunity." He seemed to look upon his promise as upon a thing that could not under any circumstances, be broken. The *tears of his wife*, however, at length turned the balance; he seemed to realize that there must be something peculiar in his condition. In a tone of deep dejection he sent the carriage away and never alluded to the subject again.

In evidence of Dr. Stone's political estimation, it should be stated that in 1820 he was a member of the Convention that revised the statutes of Massachusetts; he has represented Hardwick in the legislature, and for several terms filled a chair in the Massachusetts Senate.

In evidence of his literary estimation, it may be said that he occasionally lectured before Lyceums and literary societies, always with acceptance, and that his speeches on public occasions—usually extorted from a spirit of reluctant, nay, almost morbid humility and modesty—were uniformly interesting and successful.

His pre-eminent social qualifications rendered his society always welcome.

That Dr. Stone excelled in agriculture his beautiful farm gives testimony. He had also a passion for flowers and the polite arts, loved music and poetry, was never tired with gazing at good pictures, especially at an excellent painting of the "Savior reasoning with the Doctors," which he had been at some pains to obtain.

In evidence of his high character for integrity, benevolence and general capacity, it may be stated that he held a Justice's commission, under which he did much business for the better portion of his adult life, that the widow and the fatherless, invariably came to him in the utmost confidence, with their perplexing affairs, which he unraveled and arranged with the same anxious unwearying interest and industry, as if they had been his own, usually refusing all compensation except that which he could not avoid—the thanks of grateful hearts. His professional charges, too, were unparalled for their moderation. Yet such was the simplicity of his life, that though not rich, he by no means left his family destitute.

As a husband and father, probably no one was ever more beloved, or with better reason than Dr. Stone. The spirit that carried light, hope, healing, peace to the dark chambers of sickness and death, that carried sunshine every where, made a paradise of home.

In religious sentiments, Dr. Stone was a Unitarian. He did all in his power—and that was not a little—to promote the principles, and sustain the institutions of liberal Christianity in Hardwick. He ever manifested a profound reverence for God, and a spirit of love and admiration for his Son; indeed he loved every body. He evidently *enjoyed* his religion with a deep and holy joy. He made the Saviour his model. The spirit of Christ's religion pervaded the whole conduct of his life.

It grieved him to the heart to witness the follies of mankind, especially every form of dissipation in the young. As a medical man and a christian, he knew the end of those things. Whenever he noticed unfavorable irregularities in a youth, it made him feel so sad to think that in a few years he might be greatly injured, perhaps ruined by them, that he could not help reverting to the subject again and again in conversation with his friends, thus unconsciously betraying the depth, disinterestedness, and compassion of his benevolence, and showing how entirely impossible it was for him to pass through the world and not lighten its griefs,—first by preventing sin when practicable, and then by sharing with every sufferer the burden of his woes.

In Dr. Stone, the gentleman, the philanthropist, and the christian, are identical. His frame was vigorous and his life was one continuous scene of varied activity. His presence every where did good, like a medicine, making the sick well, the well better. He had no discoverable vanity, egotism, or selfishness. Others looked upon him as a man in ten thousand,—nor did they over-estimate him in the least; but he seemed to look upon himself and his own interests as upon things of secondary importance, to be attended to—if at all—when everybody else had been provided for and made happy. He literally spent his life in going about doing good; his whole earthly existence was a free will offering upon the shrine of benevolence and humanity.

No man apparently could be so ill spared from his position here, as Dr. Stone. But evidently he was long since ripe for Heaven. Earth has had her share of him, a pure world has a claims, and now must have its portion of the blessedness and benefits of his society and spiritual activity. The time was come for him to be promoted, and why should we repine? Let us rather be thankful that really good men, Israelites indeed, are occasionally permitted to bless the earth with their presence and their lives for a season. Let it encourage us to be faithful here unto the end.

If we would pay a worthy tribute to the memory of the righteous departed, if we would secure their best approbation, and add, if it can be, one new thrill of delight to their bliss in Heaven—let us emulate, surpass if possible, their example.

N. D.

THOUGHTS OFFERED BEFORE AN ECCLESIASTICAL COUNCIL, CONVENED AT CLAREMOUNT, N. H., IN FEB. 1819.

MR. MODERATOR AND BRETHREN OF THE COUNCIL:

You have come hither, at our request, to aid with your advice. An account of our difficulties has been laid before you. The history of them is not very long nor complicated. The Congregational minister of this town, the man who now addresses you, has been the occasion and the cause of this trouble. He came to this town in March, 1806, and preached his first sermon here on the last Sabbath of that month, which was the third Sabbath after he had received a license to preach the Gospel. In August following he received an invitation from the Congregational Church and Society here to settle with them as their pastor and minister. He was ordained in December of the same year. During ten years from the time of his ordination no dissatisfaction with him was manifested on the part of his people. On the contrary, his good acceptance was as general and cordial as any minister could reasonably desire. He manifested a degree of earnestness in his work. He instituted frequent social religious meetings, which were then a new thing in the town. He held catechizing in the school houses. At his suggestion the church appointed two standing committees; one of them for the examination of candidates for church-membership, and the other for the oversight of church discipline. The society became augmented in members, and the meeting house was enlarged more than one-third. The church, which then contained about forty members, has since received into its communion as many as one-hundred and fifty new members. We seemed to be growing and prospering. There was no root of bitterness until the year 1816. At that time complaints began to be made against the minister. It was alleged that he did not preach all the same doctrines which he had formerly; that he must have changed his religious views, and ceased to be orthodox. This charge the minister did not see fit either to admit or to deny. He thought it impertinent. Because if the charge were true it did not follow that the minister had done wrong; nor, if untrue, that he now is in the right. The only pertinent question being this, does the minister now preach truth or error. And he has not shrunk from examination. He has never refused to answer before a tribunal of his clerical brethren.

The dissatisfied were but a minority of the Society, though perhaps about one-half the church. The complainants not only spake against the minister, but also against those who stood by him and supported him. Many hard things were uttered on both sides. Menaces were thrown out, especially against Dea. S., who had long been the main pillar both of the Society and of the Church. The good deacon was more alarmed than he needed to have been, and inadvertently adopted an unfortunate measure to secure his own safety. He got up a paper to which he and ten or twelve brethren appended their names, pledging themselves to stand by and sustain each other in case the church should take action against any of them. This was a mistake. But it did not amount to *schism*. They never acted as a *cabal*. They never *withdrew* from the church. They never held secret meetings. What they did was prospective and in self defence.

Great account has been made of this paper, as though it implied an organic schism and opposition to the church. Such, however, was not its character. It was a mistake, and indiscretion. It did not amount to *cabal* or to *schism*. It led to no combined action. It contemplated no vexatious movements against the church. It is insisted that the brethren who signed this paper, and especially Deacon S., who got it up, must make a humble confession of their sin. But these brethren and Deacon S. do not feel convinced of having committed any sin in this thing. They may have committed a mistake, but in so doing they acted soberly and conscientiously. And they alledge in their defence the many hard speeches, the severe censures and the harsh threats which have been thrown out against them. These they believe to have uncharitable and unchristian, and that if confession should be made, it should be *mutual*; made on the one side as well as on the other. In this stage of the difficulty, the minister composed a mutual confession, embracing all the particular faults complained of by either party, acknowledging and declaring them to be unchristian and sinful, and if committed by them, and so far as committed by them, they repudiate them and take heed to do them no more; and that this general and mutual confession, when duly assented to, should be a settlement of all past offences and difficulties. The minister has urged upon the church the adoption of this mode of composing our strifes and contentions. But the church has hesitated. And you, brethren, have been called hither to advise them. The minister himself proposed this council; and he did it in the persuasion that you would approve and sanction *the mutual confession*. Appearances, however, now dictate that he was in a mistake. You say that there is no *real* confession in that mutual profession, no acknowledgment of personal sin. Well, suppose there is not. Do you wish to extort a confession from any christian brother? What is the value of an extorted confession? It is worse than useless in a moral point of view. It degrades and vitiates the soul which makes it. You have no right to demand any confession which is not cordial and free. A brother is to be judged, not by an other's conscience, but by his own. If his own conscience does not condemn he is not bound to confess sin. He may have done wrong, but until convinced of it, he cannot truly confess. His own conscience must necessarily be his rule and standard. He does not *sin* until he violates the dictates of his own heart. This doctrine is clearly taught by St. Paul in the xiv chap. of his letter to the christians at Rome.

It has been the practice of civil governments to extort confessions. And this rule has been accepted by the Christian church. Also the rule of enacting laws, pronouncing judgments, and inflicting penalties. But all this has been done in direct contravention of the command of the Lord Jesus Christ. He said to his disciples, "Ye know that the princes of the Gentiles exercise dominion and authority over them. But so it must not be among you; for you are all brethren; and let him who would be great among you be the servant of all, and the least of all; even as the Son of man who came, not to be ministered unto, but to minister, and to give his life a ransom for all." There should, therefore, be no *governmental* rule in the church of Christ. He has forbidden it, forbidden it in plain and unmistakable words. The church is a *brotherhood*. All attempts at coercion are foreign and illegitimate; so, likewise, all ecclesiastical censures, suspensions, anathemas, and excommunications. Brethren may, and ought, to exhort, instruct, persuade and beseech one another; but they should never wield the iron rod of governmental rule, of penal retribution and chastisement. The divine Founder of the church said, "My kingdom is not of this world."

There has, doubtless, been mistake and wrong committed on both sides among us. The law of charity has been violated; and the law of unity. But you do not know that it has been done *wilfully* and *consciously*. Neither party, therefore, have good cause to charge *sin* upon the other. There has, probably, been as much sin on the one side as on the other. What method, then, more proper for healing the wounds in this church than that all of both parties should adopt and put forth a mutual confession, acknowledgment and promise, saying to each other and to the world, "We believe and confess that it is the duty of all Christians to feel and to act *charitably* toward one another, and, by forbearance and love, to maintain the unity of the ecclesiastical body. And wherein we have failed to fulfil this duty, we acknowledge ourselves to have been in fault, and will henceforth strive to live peaceably, charitably and unitedly. We mutually forgive, and ask forgiveness." This is the method which the minister has proposed. And if you, brethren of the council, recommend this method, advising and approving it, the church will adopt it. For the church have the *fullest confidence* in you. The church will do as you advise them to do. They will adopt this mutual confession, and do it without reluctance, provided it have the seal and sanction of your counsel. And why will you not do it? It is but seldom that an opportunity of doing such an amount of good *so easily* is put into the hands of a few men. If you say to the brethren of this church, Put your names to that paper, and cease to accuse and complain of each other, they will follow your advice. But if you advise them to insist on a personal and explicit confession, you will inflict a great calamity upon them. The wounds of the church will continue to bleed and to fester. There will be disruption and conflict,—a breach which a whole age will scarcely be able to repair. Thus far the thoughts offered before the council.

We here add a few words. The council set aside the mutual confession. They passed a censure upon Deacon S. The consequence was that Deacon S. was driven from the church; and he, with about forty members of the Congregational Society, went off in a body and joined the Episcopalians. The minister soon sent in his resignation. Another council was convened by which he was honorably dismissed and recommended.

S. F.

THE AMERICAN BIBLE SOCIETY.

The 33d Annual Report of the American Bible Society has been just issued.

The operations of this noble Institution, which are truly national, as well as eminently Christian and philanthropic,—have been very successful during the last year. The receipts into the treasury have amounted to $251,870 16, and the expenditures to a sum a little larger, viz: $252,-214 84. The issues of Bibles for the year 1848-9 were 205,307; do. of Testaments, 359,419; making a total 564,726 copies.—The aggregate of Bibles and Testaments put into circulation by this Society, since its formation in 1816, is 6,347,140, of which the proportion of Bibles alone has been 2,510,610.

The Report abounds as usual with a variety of useful and important matter, detailing the diversified operations of the Society over the broad field of its mission; a field unconfined to the limits of our own land, and in some sense co-extensive with the world.

In the copious correspondence contained in the Appendix, we find the following letter of our distinguished fellow citizen, Hon. ABBOTT LAWRENCE:

BOSTON, May 5, 1849.

My Dear Sir:—I beg to acknowledge your note of the the 7th ult., informing me of my election as one of the Vice Presidents of the American Bible Society, with an invitation to attend its anniversary on the 10th inst.

I pray you to offer my thanks to the Managers for the honor conferred, in connecting my name with an Institution that has already done so much to elevate the condition of our race, and which, I trust and believe, is destined to do much more than it has yet accomplished, for the cause of religion and humanity throughout the world. The operations of the American Bible Society have been extensive and beneficent. I must, however, say that I deem its mighty work but just commenced. There is hardly a limit in our own country to the wants of the people for the Book of Life. When we reflect that the doctrines of the Bible brought to these shores our pilgrim fathers; that we owe to the Bible our glorious country; that our civil, religious, and social institutions are the legitimate offspring of the principles of the Bible; and that rational liberty can only be maintained by the dissemination of a religion that aims to fit men to govern themselves—the cause of the American Bible Society must commend itself to the sympathy and approbation of all. Our government is truly republican, being founded upon the precepts of the Gospel of Christ; and just so long as these precepts are recognized and made the rule of action by the citizens of this great union of States, we shall be *one* people, presenting a spectacle to the world, of moral grandeur, such as never has been witnessed. I entertain the most profound reverence for the Word of God, and pray that copies of it may reach the homes of all the inhabitants of our beloved land, and in due time be extended to the remotest parts of the earth. As American citizens and Christian patriots, we have high duties to perform. The people, under God, hold the future destinies of this vast nation in their own hands. Can there be any doubt, then, that among the most sacred duties of an American Christian, is that of giving light and knowledge to his countrymen, by aiding in the diffusing of the Holy Scriptures?

I regret that it will not be in my power to be present in person at the anniversary next week, but my heart is with you, and with all others of every denomination of Christians, who are engaged in circulating among the people that *volume*, which contains the great chart of life here, and the only sure revelation from which we can derive consolation upon entering a new life hereafter.

I pray you to accept the assurance with which I remain, dear sir,

Very faithfully your obedient servant,
ABBOTT LAWRENCE.
[Daily Advertiser.

DISTINGUISHED ENGLISH PREACHERS.

[From the Correspondent of the Christian Reflector and Watchman.]

ROBERT HALL, SENIOR.

Arnsby, the birth-place of Robert Hall, and the scene of his father's long and successful ministry, is a little more than eight miles south of Leicester. The village is small, but beautifully situated. Many of the houses are thatched, the walls mantled with ivy, and surrounded by beautiful little flower gardens. A love for flowers seems to be a passion with the English. Even in the large manufacturing towns, in the dwellings of the laboring classes, you will find the windows filled with plants. The Baptist Chapel is a square brick building, looking like a large country mansion. The parsonage is on one side of the church-yard, adjoining the remains of the old meeting-house where Robert Hall, of Arnsby, preached so many years. I found the pastor, the Rev. Joseph Davis, formerly of London, at home. Like all good bishops, Mr. D. is "given to hospitality," and my short visit was an exceedingly pleasant one. He was very kind in showing me every place in the vicinity of interest to the Baptist pilgrim; and his anecdotes and reminiscences lost none of their charm by their being related on the very spot. The old study, where the "Help to Zion's Travellers" was written, is used by brother Davis, and the walls are covered with a large and well selected collection of books. It was while walking in the passage near the door of this room, that Mr. Hall, senior, died. He is buried in the grave-yard behind the Chapel: "He was a good man, and full of the Holy Ghost and of faith, and much people was added unto the Lord." The meeting-house now used is quite spacious, but rather singularly arranged, having two galleries, one opposite to, the other on the right hand side of, the pulpit. Below the pulpit is the old communion table, which has been used more than a hundred years. As Mr. Hall increased in age, he likewise increased in bulk; the communion table and pastor's seat either were fixtures, or else the idea of moving them apart did not occurr; at any rate, the space between them became too strait for the portly pastor; so the hand-saw was called in, and a large semi-circular piece was cut out of the table for his accommodation. The piece has been restored, the succeeding pastors being less corpulent men. The church at Arnsby still adhere to scriptural or close communion. Nearly all the churches in any way famous in the history of the denomination, hold the same views. The church at Kettering, Andrew Fuller's, is an exception.

REV. JOHN ANGELL JAMES.

I was quite surprised to find Brimingham so large a place. It contains over two hundred thousand inhabitants. As in the other large manufacturing towns, the "dissenting body" are very numerous. My chief object in visiting this place was to hear and see the Rev. John Angell James, and I have been more than gratified. His chapel, an immense building, seating 2,100 people, is always full, and Sunday evenings crowded. Mr. J. has been pastor of this church forty-four years. His ministry has been eminently successful. He appears to be about sixty years of age, and has a large round face, short grey hair, and very bright eyes. He is rather portly; his manner in the pulpit is animated, affectionate and earnest; it varies according to the subject, and is perfectly adapted to it. One of the discourses I heard him deliver was on Psalmody. It was not an essay, but a lecture, rich in instruction. He appeared as a teacher, "apt to teach," and his manner corresponded. On Sunday evening, he preached from Romans 10: 17. This was a textual discourse, full of soul-stirring eloquence; "he spoke as one having authority." He expostulated with, and warned the young against the allurements of those who had left the simplicity of the gospel for a philosophy falsely so called,—men more dangerous, on account of great, though perverted talents and fascinating eloquence. He alluded, no doubt, among others, to George Dawson, who, next to Mr. James, is the most popular man in Birmingham, but for very different reasons.

REV. GEORGE DAWSON.

While at Leicester, I heard Mr. Dawson lecture, and was very much pleased. Mr. D. is the son of a Baptist minister, and was educated at the Glasgow University. In 1844, after receiving his degree, he accepted the call of the Mount Zion Baptist church, in this town, where he remained about two years. His audiences, during this time, were very large. It was observed, however, that his preaching became less evangelical and more philosophical, in the ordinary acceptation of the word; that his topics and illustrations were unusual; that he seemed anxious to instruct the people, but had little or no regard for the impenitent; that, as Dr. Mason said, each of his discourses "needed to be baptised in the name of the Lord Jesus" Christ to entitle it to the name of a Christian sermon. A division in the church was the consequence, a large portion of the congregation and part of the church adhering to Mr. Dawson. No change of sentiments as to Christian doctrine was then charged against Mr. D.

The seceding body, having united with many admirers of Mr. Dawson, holding every kind of opinion, have organized a new congregation, and built a most elegant chapel, in which he preaches to large and admiring audiences.—Perhaps some of your readers may be curious to see a part of their confession of faith; the following are the principal articles, viz:

"The members of this congregation admit that there exists among them a considerable diversity of opinion upon several important doctrines in theology, but they do not regard that difference as a bar to Christian union.

"They unite for the study of Christian truth, under the instruction of a teacher, whom they do not regard as the retained advocate of certain doctrines, and therefore, bound to publish and support them, but as one whose duty it is to aid them in their studies, by giving them the benefit of his earnest inquiry into the truth of God.

"They unite in the bonds of charity as students, with a feeling that each has much to learn, and perchance, much to unlearn; their bond is prospective—a common spirit, end and aim, rather than a common belief and creed.

"They unite to do good to others, to obey the Lord's commandments, to feed the hungry, to clothe the naked, to instruct the ignorant.

"They hold that to each individual his theological belief is of high importance; they seek, therefore, to promote belief in what to them appears the best mode; not by requiring it authoritatively, but by searching for evidence in the freest spirit of inquiry. On controverted points, they would examine both sides of the controversy, and then, having 'proved all things, hold fast all which is good.'

"They hold that, lacking the power to search the hearts of men, they must be content with the confession of the mouth, and the still stronger evidence afforded by Christ's rule, "By their fruits ye shall know them;" they therefore regard the Christian character, as displayed in life, as their rule by which to know the Christian."

Mr. Dawson believes in the divinity of Christ. His sermons are like Ralph Waldo Emerson's lectures—less mystical—with a little of Carlyle's roughness and humor. His lectures are more like sermons. He is a great Democrat, a friend of temperance, and does much by his lectures to influence and improve the working classes.

[From the Congregational Journal.]

A LITERARY CURIOSITY.

Some years since our curiosity was excited by what we accidently learned of the literary pursuits of a secluded gentleman in the town of Pomfret, Vt. not far back from the Connecticut river. Residing at no great distance from him, it was our cherished purpose to visit his retreat, look into his laboratory, and ascertain for ourselves the truth of the reports concerning him. The purpose was not executed and in the meantime death removed the stranger. Not forgetting our interest in him, we have at last succeeded in obtaining materials for a short biographical and bibliographical notice.

JONATHAN WARE was a native of Wrentham, Mass. and graduated at Cambridge in the year 1790. In straitened circumstances, and occupied in cultivating a most ungrateful farm, he engaged in a work of almost Herculean labor, the accomplishment of which, as far as he carried it, and under all his embarrassments, is a matter of wonder. As a literary curiosity, a monument of exhausting and persevering, but at the same time we fear of useless toil, it is without a rival in the product of American scholarship. Having devoted a large portion of his life to the study of the ancient and modern languages, for which he had a Germanic passion, he conceived the idea of preparing a Polyglot Lexicon of the Old Testament. It was not designed to be a Commentary in any sense, though the criticisms and exegetical notes we meet with in another manuscript volume show that he did not cofine himself to mere verbal investigation. The manuscript Lexicon, bound in a quarto form, lies before us. Originally the author designed to make it a quarto-glot Lexicon, embracing the Hebrew, Greek, Latin, and English, according to which restriction he constructed the first draft of his Lexicon. Nor did he observe in this first draft the alphabetical arrangement, but beginning with the first chapter and the first verse of Genesis, he proceeded onward to the close of Malachi, selecting whatever words he thought entitled to notice, and giving the verses in which they were found. Thus the Hebrew word *lehem*, (we have neither Hebrew or Greek type) has against it in opposite columns *artos* in Greek, *panis* in Latin, and *bread* in English.—In some cases there is a copiousness of definitions, as Heb. *tehom*; Greek *thalasse, pelagos, limen*; Latin *mare, oceanus, lacus*; English, *sea, lake, ocean*. In prosecuting his studies he had enlarged his acquainance with modern languages, and desirous of making his work more valuable and acceptable to the learned, he proceeded to re-construct his entire work, following the alphabetical order, and adding the Spanish, Italian, German, and Russian languages, making his Lexicon an octo instead of a quarto-glot. Thus against the word *abel* in Hebrew in the opposite columns we have *lithos* in Greek, *lapis* in Latin, *piedra* in Spanish, *pietra* in Italian, *pierra* in French, *stone* in English, and in Russian a word for which we have no characters in type. In many instances on the side-margin references are made to the passages where the word is to be found. Such a work would be a convenience to scholars in many cases, and in the preparation demanded immense labor; but after all it is a curiosity rather than an important instrument of study and knowledge, and can hardly be made available to any practical utility adequate to the time and labor expended upon it. Ten or twelve years were consumed in bringing it to the state of completion in which the author left it, and with six months more he thought he should be able to give the finishing stroke. The six months were not granted, and the work is left in such a condition, that no one can carry out the idea of the author.

If we advert to the manual execution, the chirography is most admirable. Not one blot mars the entire manuscript: not a single letter appears to have been "scratched out," amended, or re-touched; and the delicate strokes in the Hebrew and Greek letters are given with such accuracy of flexure and distinctness, that the reading is as easy as the printed page, though the letters are exceedingly small, not exceeding those of the Hebrew and Greek text-books in common use, and the words closely crowded together. So familiar was Mr. Ware with the Hebrew, that in a small manuscript volume, originally designed, as appears from the first entries, for a memorandum in which he noted down the weather and passing events, but which was soon converted into a learned book of criticisms, he always quotes passages from the Old Testament in the original language, writing them out with the same apparent facility he would in English, and in as neat and beautiful a style as he prepared his Lexicon.

Mr. Ware had brought his work nearly to a close; and wishing to consult some books not within his reach at Pomfret, set out in Feb. 1838 on a journey to Cambridge and Boston to consult their ample Libraries. He was kindly and respectfully received by the Cambridge Professors, and arrangements made to furnish him with the books he needed. In returning he took a cold, which terminated in lung fever, of which he died after a few day's sickness, at the house of his daughter, Mrs. Butterfield, wife of Samuel Butterfield, Esq., in Andover in this State, aged 71.

The following letter from Prof. Henry Ware, jr., addressed to Mrs. Butterfield, is interesting not only in its relation to Mr. Ware, but as a relic of the amiable and pure minded Professor, since gone to his rest.

CAMBRIDGE, Feb. 19, 1838.

Dear Madam: I am greatly obliged by your letter. We had seen with surprise and strong emotion the announcement of your father's death, who had just left us in apparently vigorous health and in high spirits. While here, where he spent two days, he seemed to enjoy himself highly, and was full of animation. His enthusiasm about his work had all the charming simplicity of youth; and we could not but feel an admiration at the industry and perseverance which had carried him through so laborious an enterprise. He spent two mornings with Professor Palfrey, who examined his manuscript with a good deal of interest, and expressed great satisfaction at the neatness and accuracy with which the difficult work was executed. Mr. C. Folsom, also, than whom no man is better able to appreciate such a work, was greatly pleased with all that he saw. Your father spent one night at my father's, and passed part of a forenoon with me. He was also a guest with President Quincy. His health seemed perfect, and you may believe that we were not a little shocked at the suddenness of his removal by death. If we could have been allowed to express a wish, it would have been that he might have lived to see the completion of his favorite and long cherished plan; but He who orders all knows what is best. We must be content that he was able and was permitted to have the satisfaction of mind which accompanies devotion to some great and praiseworthy task. He cannot fail of his reward.

I cannot find that he took any books from Cambridge, excepting what were given him as presents and tokens of respect. He was to have received some from the College Library, of which a list was made out by Professor Palfrey, and sent to the President; but the corporation not yet having acted on the request, your father had not received them.

Will you permit me now to suggest, that as the manuscripts of your honored parent are not probably sufficiently complete to be published, and as no other person could complete them; and as they are of a character to be interesting and useful only to scholars; that therefore they should be by and by deposited in our College Library, where they would remain to all time accessible to any who might wish to use them, and a monument to their industrious and worthy author. His alma mater would be proud to possess this treasure of one of her sons.

I am, very respectfully, and with best wishes, —yours, dear madam, H. WARE, JR.

FINANCIAL REFORM—TRIBUTE TO AMERICA.

A meeting was held recently in England by the party advocating financial reform—Sir Joshua Walmsbury in the chair. Among thes peakers were the chairman, Hon. Mr. Lushington, Rev. Mr. Spencer, Lord Stuart, Lord Spencer, and Feargus O'Conner. The proceedings occopy several columns of the London Times. Mr. Spencer spake as follows:—

He might be told that, as a clergyman, he ought to recommend every man to be quiet and contented, and not to "meddle with those that are given to change," and that it was his duty to preach peace and good will among men. Well, he believed the course he took was the best mode of fulfilling that mission. (Hear and cheers.) He never felt that he was doing his Master's work so much as when he was endeavoring to diminish the sum of human misery; (hear, hear.) And he believed the will of Almighty God was the happiness of all men; that He made men not to starve, or to be slaves, but to fill their hearts with joy and gladness, giving them all things richly to enjoy; and that His will was that the government should live for the people, and not that the people should live for the government. (Hear, hear.)

They ought to apply to government the principle of buying in the cheapest market. The emperor of Austria had an expensive government, but it was not a good one; the United States had a cheap government, and it was a good one. (Laughter.) It was quite unnecessary to spend £54,000,000 a year upon the government of this country. The President of the United States received £5,000 a year, and the secretaries of state £1,000 a year each, and they did their duty quite as well as Lord John Russell, (laughter and groans) or any minister of state in Great Britain. He (Mr. Spencer) did not mean to say he would reduce the salaries of the ministers of this country to the amount of those paid in America (a voice, "I would, though," laughter;) but he thought the public expenditure in that respect might be very considerably diminished. He considered that there was no good reason for giving queen Adelaide £100,-000 a year; (Oh, oh, and a laugh.) for allowing Lord Brougham £5,000 a year (laughter) and for giving to descendants of the illegitimate children of Charles II. large sums of public money. (Hear and cheers.) He was convinced that unless a reduction of taxation was effected, they could not look forward to a continuance of peace in this country.

He was in the United States some time ago, and he had never seen a country so peaceful as that, or a set of men so bearing the marks of self respect, independence, and manly bearing. (Hear, hear.) He had seen elections at New York and Boston, and so quiet and orderly were the people that, unless he had been told, he should not have known that elections were in progress. Well, then, as universal suffrage and vote by ballot were working so well in America, why should they not work well here? (Hear.) Were the people of this country inferior to those of America? Did they not come from us? (Cheers.)

AMERICAN INSTITUTE OF INSTRUCTION.

The Vermont Chronicle of Aug. 22, has an extended report of the proceedings of the meeting of the Institute, from Tuesday, A. M., till late on Thursday evening of the previous week. It says:—

It was a very full and interesting meeting.—Some 450 persons from abroad, with a good number of the citizens of Montpelier, made the meeting quite full almost every hour. And a more eminently pure and intellectual assembly is rarely seen among men. Nor would we omit the ladies, among whom the Bradford (Mass.) and Mount Holyoke Seminaries had their representatives.

The meeting was called to order at 10 o'clock, on Tuesday, by Mr. G. F. Thayer, of Boston one of the Vice Presidents, who filled the chair during the sessions with characteristic urbanity and tact. On taking the chair he said:

MR. THAYER'S REMARKS.

Citizens of Vermont, Teachers of her Schools, and Friends of Universal Education among her people:

Most all the important means for the advancement of common education owe their inception to this Institute. Most of the Teacher's Associations now in operation, State Boards of Education (through which some of the most gifted minds of the country have been brought to bear directly on the schools), Normal Schools, improvement in School-houses, uniformity in class-books, school apparatus, responsibility of School Committees, more adequate compensation of teachers, and, consequently, higher qualifications for their office; these, and many more connected with the great subject, were introduced and discussed by the Institute, again and again, before they became matters of final legislation by our State governments; and when under investigation by legislative committees, their importance and necessity were explained and enforced by our members, who were invited by such committees to express their opinions before them. For many years the annual meetings were held in Boston; but, it having been thought that a more appropriate sphere of action might be found beyond the metropolis, our Constitution was so amended as to admit of holding them elsewhere. Accordingly, we have since raised our voice among the spindles of Lowell, the muskets of Springfield, the farms of Worcester, the oil-factories of New Bedford, the hills of Berkshire, and the Pilgrim-relics of Plymouth. We have visited all the New England States but Vermont, and we now come here also—to this youngest daughter of the New England family—hoping both to acquire and to communicate renewed spirit and energy for the prosecution of our high purposes.

Although a nation's character and welfare depend upon the quality of its schools, and the value of its schools upon the qualification of its teachers, the social position of this important class of citizens is not such as to excite, to any considerable degree, the public attention; and hence, this association, composed principally of those engaged in the business of instruction,—although now in its twentieth year—is little known except to those who are, directly or indirectly, connected with school teaching. For this reason, this introduction has been thought necessary, on visiting a region so remote from its birth-place. We hope, however, that, though we come to you as *strangers*, we shall not fail to part from you as *friends*; that, humble as may be our position in society, our *work* may plead for us, and secure a suitable amount of consideration and regard.

To those who are, like ourselves, engaged in forming or developing the youthful mind, in fixing its principles of action, in subduing its passions, in elevating and refining its affections, and preparing it for its future scenes; and to all who sympathize with us in our labor, and appreciate the difficulties, as well as the important nature, of our calling, we would say: Come, lend us your countenance and aid, listen to our lectures, participate in our discussions, bring in your friends and neighbours, join our association, and thus afford us that evidence of your interest in our object which cannot be mistaken, and which will best secure success in the cause to which we are devoted.

The meeting was opened with prayer by Rev. E. J. Scott, of Montpelier, and on the subsequent mornings by President Labaree, and Mr. Pease of Waterbury.

After some business arrangements there was delivered, according to the programme,

AN ADDRESS BY BISHOP HOPKINS.

The Defect of the Principle of Religious Authority in Modern Education.

The true principle of education, he remarked, is embraced in the words: "Train up a child in the way he should go, and when he is old he will not depart from it." This includes the knowledge and habits that belong to the Christian religion.

In the arrangements of Divine Providence education is committed to the parent. But in practice, the parent thinks to transfer his responsibility to the Sabbath and the district school, and to do this, too, while retaining in his own hands the parental authority. He might retain that authority, and regard the pastor and the teacher as his assistants only. But the Bible makes the parent responsible; and he cannot rid himself of that responsibility. Will the Almighty accept a contribution of ten or twenty dollars in the shape of school tax and church subscription instead? The pastor is the instructor of parent and child alike; he has obligations and duties of his own. Neither he nor the teacher can relieve the parent of any part of his obligations; they can only aid him; and that is all they undertake.

The training of a child in the way he should go demands the use of authority—the authority of God, of the parent, of the pastor, of the teacher. It is only from the combination of all for the same object, that we can expect the result—that the child will not depart from the way he should go. Nothing can be more preposterous than to cultivate mind, while we neglect that discipline in principle and habit for which authority is necessary.

This error of parents is part of the universal error of the age. Among all the changes that mark the nineteenth century, there is no other so great as that in the use of the word authority. In the times of our fathers, the power of authority was understood and felt—the authority of God, of the Bible, of the husband, the parent, the pastor, the teacher, the law. Now, the feeling is so different as to tempt us to believe that those perilous times are come, when "men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded." Influence has come to be all; authority nothing. The son expects to govern the father; the daughter the mother. The rod of discipline is thrown away, and the scholars govern the schools. Even in the administration of justice, the same spirit leads jurors to follow their own notions in spite of the law; and the sacred bonds of matrimony are coming, in certain quarters, to be despised. Established usage, which our fathers were wont to venerate, is almost regarded as proof of error. The lecturer would by no means be understood to say that there was no good connected with movement. Doubtless some old things that were bad have been done away. But some laws there are that ought to be venerated. Woe to that spirit which rushes on in pursuit of its own devices, regardless of all ancient wisdom and of all legitimate authority.

But there can be small hope of a return to the old rule of *scriptural* authority. It would not be impossible to teach children to obey; the harder task is to govern. The result is, that the teachers of our day are forced into a new responsibility by this defect of parental government. Their task should be regarded with a new feeling of religious obligation; they should meet the responsibility that the times impose. Religious instruction by no means belongs exclusively to pastors. Every man is bound to give it his aid, in all the relations he sustains—the parent, the neighbor, the friend. How then can the teacher be exempted in regard to his school? He need not—he should not teach upon disputed points of religious agreement among Christians are more, and more important, than the points of difference. [Here the speaker gave an outline of Christian doctrine in regard to which he supposed there was sufficient unanimity—including the authority of the Bible—the omnipresence, omniscience, and holiness of God—our responsibility—accountability to God—dependence—motives of action—relative duties—the Sabbath—watchfulness—prayer—redemption—the examples of Christ—self-control—self-discipline, &c. The

sketch was acceptable, we believe, to all but the Universalist.] In such religious instruction the teacher is safe; and such he ought to give.—Not that there should be formal lectures or lessons; but a constant influence— the felt presence of a religious spirit and Christian principle. The influence of home cannot be relied on to effect the object; nor can that of the church. The teacher has at his command nearly six hours in every day of the child's time, and in circumstances the most favorable to religious influence.—He has the confidence and respect of the pupil, who feels that he is regarded with a deep and affectionate interest, and who will reciprocate that regard. True,—the teacher may not have been hired to do this; his contract does not embrace it. He is employed with reference to the child's intellectual culture. But there is another party to be regarded. Not the parent only but the Supreme Teacher of mankind has placed the child there at this tender and susceptible age, and to Him must an account be rendered. The vocation of a teacher in a Christian country implies the presence and control of Christian principle. We ought better to understand all the bearings and relations of his employment! If other means have lost so much of their power, how important that the teacher's efforts should be redoubled; for schools and teachers are the best instrumentality to supply the lamentable departure from the line of Christian duty that has taken place in other quarters.

The speaker attributed the disorders—the outbreaks of wickedness that startle, agitate and alarm communities, to the want of authority in the family and the school. The foundations of our country were laid in the Gospel; and on that foundation only can our institutions be made permanent. The rapid advancement in knowledge, and in all the arts and forms of industry that adorn the age, is all useful and important; but all is vanity without the presence of higher Christian principle. This strain of remark may be unacceptable to many. In the general whirl and bustle of progress, the general judgment is carried away. Men cease to consider the wants of the soul—the necessity of principle, love, faith, purity—and forget that while these wonders of activity and thrift may bear us on with extraordinary splendor under the rule of Mammon, the soul's wants can be supplied, and the soul's progress secured only under the government of God.

Among teachers there are a large number of influential minds capable of appreciating the truth on this subject; who know that, do all you can to build up and ornament, without religious principle, and you only prepare a people for vice, outrage and blood. To the school we must look, if we would be saved from the withering influence of infidelity and crime. To the district schools and academies must we look,—that they may furnish well-principled and well-trained youths for the colleges; for in the latter any radical improvement in these respects is too rare to be relied on. To the common school must we look, that the training of the week may become, not as is too often the case, an obstacle, but a valuable auxiliary to the Sabbath-school and the pulpit.

The speakers who followed Mr. Thayer were Messrs. Howard of Thetford Vt., Greenleaf of Bradford, Ms., Field of Boston, Henry of N. Y., Prof. Shedd of Burlington, Messrs Witherell of N. Y., Morse of Natucket, Swain of Boston, Green of Boston. On Tuesday evening was delivered

A Lecture by President Labaree, of Middlebury College.

On the Education demanded by the peculiar character of our Institutions.

1. Our youth should be inspired with large and liberal views.
2. The power of discrimination in our youth should be carefully cultivated.
3. True intellectual and moral independence.
4. A deeply settled conviction of the paramount importance of religious principle.

The lecture made a deep impression upon the crowded audience, and at its close there were some tokens of applause, which were promptly checked by the President, as not appropriate to such meetings, or to a lecture of such weight and seriousness.

Wednesday Morning.

Prof. Sanborn's Remarks on Pres. Laberee's Lecture.

After prayer by Pres. Laberee, a committee was appointed to confer with Mr. Barnard, (late commissioner of common schools in Rhode Island,) in relation to a History of Education which he was preparing. Prof. Sanborn arose to say,

That he thought it an important question whether there is any conservative power in intellectual culture. The lecture of last evening seemed to him hardly correct in this respect. He believed that there was more of power in intellectual culture and in knowledge, to elevate and preserve a people, than the lecturer seemed to admit. All culture tends to elevate men. Intellectual culture gives self respect; and in Christian lands it involves more or less of moral culture, whether any special attention to it is given to it or not. Its tendency, therefore, must be to prevent crime, and promote good behvvior. We should be cautious in our statements on this subject, lest we discourage effort to promote the diffusion of knowledge. Professor S. discussed at some length the historical argument adduced by the lecturer, maintaining that the ruin of states and nations, referred to, should be attributed, not to the exclusive culture of the intellect, but to other causes, and chiefly to the accumulation of property in the hands of a few, so that there were a few lordly proprietors, and for the rest, instead of intelligent and independent freeholders, millions of slaves and starving laborers.

At 9 A. M., Mr. Ayers, of Boston, delivered a lecture on the Influence of the Study of Natural History. Prof. Eaton also addressed the meeting. In the afternoon, Mr. Goldthwait of Westfield, Ms., delivered a lecture on Practical Education, and Mr. Palmer of Pittsfield, Vt., on the Essentials of Education.

Rev. C. Brooks' Remarks.

After a short recess, Mr. Brooks, of Boston, made some remarks on the importance of perfect accuracy and thoroughness in teaching. If you find an error in the child's mind, follow it up till he is rid of it. If a word is spelled wrong, be sure that the class is right before it is dismissed. Repeat, and fix attention on the exact error, till it can never be committed again. One clear and distinct idea is worth a world of misty ones. Time is of no consequence in comparison with the object. Give the child full possession of one clear, distinct truth, and it becomes to him a centre of light. In all your teaching—no matter what time it takes—never leave your pupil till you know he has in his mind your exact thought.

Remarks were also made by Pres. Laberee, Mr. Greenleaf, of Brooklyn, N. Y., Mr. Marsh of Groton, Ms., and Mr. Bachelder of Lynn, Ms., Mr. Barnard of Hartford, Ct., and Mr. Shattuck of Cincinnati. In the evening, Prof. Sanborn delivered a lecture on Education as the Condition of Natural Greatness.

Thursday.

After prayer, Rev. Dr. Sears delivered a lecture on the Uses of the Imagination in Schools, and in Real Life. Mr. Barnard discussed at large the subject of Teacher's Institutes. In the evening, a Lecture was delivered by Rev. C. Brooks, on the duties of Legislatures in relation to Schools. Seventy one new members were added to the Institute, being more than for any three years previous for a long time.

The officers of the Institute for the ensuing year are as follows.

President—Gideon F. Thayer, Boston.

Vice Presidents—Thomas Sherwin and 24 others.

Recording Secretary—Charles Northend, Salem, Mass.

Corresponding Secretaries—Charles Brooks, Geo. Allen, Jr., Boston.

Treasurer — William D. Ticknor, Boston, Mass.

Curators—Nathan Metcalf, William O. Ayres, Samuel Swan, Boston.

Censors—William J. Adams, Joseph Hale, J. D. Philbrick, Boston.

Councellors—Rufus Putnam, Salem, Mass., and 11 others.

CHRISTIAN REGISTER

BOSTON, SATURDAY, SEPT., 15, 1848.

THE LAW OF THE LORD IS HOLY.

Wherefore the law is holy, and the commandment holy, just, and good. Romans, vii. 12.

The difference between law and commandment is simply this—that the law is a generic term for the whole law, and commandment a specific precept of the law. The reason why both are mentioned is most probably that Paul had previously used both in the discussion of which our verse is a part. He had said that the law had dominion over a man as long as he liveth. He had specified one commandment, "Thou shalt not covet;" stating that this particular one had been the means of his perceiving the sinful nature of lust. Not only is the law holy, just and good, as a whole, but the particular precept specified, and every particular precept, is also holy, just and good.

The law is holy, first, in the sense of being free from any imperfection. It includes every precept which is essential to the administration of the government of God. The summary of it, "thou shalt love the Lord," &c., and "thou shalt love thy neighbor," &c., enters into all the possible relations of life, comprehends all its possible duties, can rule men in all possible states of civil or domestic society. Where would be idolatry and its abominations, where slavery with its impurities and stripes and oppression, where intemperance with its maddening and brutalizing effects, where profaneness and a thousand other vices and wrongs, if men should love the Lord with all the heart! What son, if he fulfilled the precept of love, would prove the grief of his mother, and bring his father's gray hairs with sorrow to the grave! What robber would put forth his hand to steal, what heart would burn with desire to appropriate to use any thing belonging to another, what hand would be imbrued in the blood of his fellow man, what unprincipled and lustful seducer would invade the purity of families and slay his victim on the domestic altar before the agonized husband, or parent, or brother, what injustice of any kind would be done, if every man should love his neighbour as himself! Love to God and love to man would make particular commandments and prohibitions unnecessary. The want of love, the existence of selfishness, creates the necessity for particular precepts and prohibitions both in the divine and civil governments; it creates the necessity for all the various commands of the second table of the decalogue, and the various precepts recorded in the Scriptures to regulate man's conduct with his fellow man.

If only the single precept of supreme love to God had been given to man, and he had obeyed it, no other would be needed. Love seeks to please him. As he is holy, so whoever should love him would know that nothing would please him so much as holiness. And if men pursued holiness, the end of law would be obtained; the design of law would be accomplished.

Love to God would also lead to a contemplation of his moral government. It would introduce us to the best school for becoming acquainted with true law in all its necessary and extended relations. Perfect love to God would make easy those decisions which now create great perplexity in our state and national judicatures, and in our intercourse with nations. Right and wrong would be easily and distinctly perceived; no sophistry would blind us to their distinctions; no selfishness prevent us from doing our duty, independently of any seeming advantages which might immediately result from pursuing what is wrong and disregarding what is right.

We might indeed at first suppose that man would oftentimes be in need of particular direction owing to ignorance. But sin is the great cause of ignorance. The latter would not exist along with holiness, and therefore ignorance would not create a necessity for particular precepts.

If then the law, in its brief summary of *love to God and love to our neighbor*, is adapted to promote all the ends of law, and suits all the different states in which man is placed, it is imperfect and deficient in nothing. It embraces, in its comprehensive arms, the whole race of mankind, and gives to each a sure guide in his duties.

Man however does need, in his present imperfect and sinful state, something more than the summary of God's law as contained in love. The revealed law of God could scarcely be considered as holy, in the sense of being a perfect, full code, not defective by the absence of any one necessary precept, unless it was sufficiently particular to be adapted to man in his present fallen state.

Look then at the law of God as expressed by the ten commandments. Mr. Jacob Abbott in his "Corner Stone" presents it in a form as simple as it is just.

I. Duty to God. 1. Your Maker must be the highest object of your intellect and affection. Allow nothing to come before him; but make it your first and great desire to please him and to obey his commandments.

2. You shall never speak of him lightly or with irreverence, and you shall not regard any visible object as the representative of him. He is a spirit, invisible from his very nature, and you must worship him in spirit and in truth.

3. Consecrate one day in seven to the worship of God, and to your own religious improvement; entirely suspend, for this purpose, all worldly employments, and sacredly devote the day to God.

II. Duty to Parents. You are placed in this world under the care of parents, whom God makes his vicegerents, to provide for your early wants and to afford you protection! Now you must obey and honor them. Do what they command you and comply with their wishes, and always treat them with respect and affection.

III. Duty to mankind. Keep constantly in view, in all your intercourse with men, their welfare and happiness, as well as your own.—Conscientiously respect the rights of others, in regard (1) to the security of life; (2) to the peace and happiness of the family, (3) to property; (4) to reputation.

In keeping these commands too, you must regulate your heart as well as your conduct.—God forbids the unholy desire, as much as he does the unholy action!

Such is God's moral law. And we may triumphantly ask, where is the statesman or philosopher who can mend it! What a world it would produce if it were perfectly obeyed!

The law of God is brief and comprehensive. Every child can soon learn, and be taught to apply it. The memory is faithful to hold it:—When once in the mind, it so intertwines itself with conscience, that it cannot be separated without destroying conscience. At any time, when we might be in doubt as to duty, where the interests of others are concerned, it is not necessary to "say in thine heart, who shall ascend into heaven? or who shall descend into the deep? The word is nigh thee, even in thy mouth, and in thy heart." A greater than Moses has also said, "The kingdom of God is within you."

The law of God is holy in that it is opposed to sin, and promotes holiness alone. Its positive precepts tend to destroy sin utterly from among mankind, by requiring acts and states of feeling, which are directly opposite to sin.

Its prohibitory precepts are aimed directly against sin. And so particular are these, even though they be few, that not all the innumerable inventors of evil things can gratify their propensity to sin in any shape which the revealed law of God does not detect, and rebuke, and condemn. Nor can one out of the countless sins that have found their way into the world from the first sin until now, so hide itself as to escape the rebuke of that holy law. The law of God, as with omniscient eye, and irresistible power, enters this chaotic world of evil, and arrays over against itself the appropriate sins which it is to condemn. And all sins, like so many different companies of rebels, stand classed, particularized, marked. Nor can one find a door of escape, and show itself not to be apprehended by the law. This discerner of the thoughts and intents of the heart, sees in the darkness as well as in the light; looks into the recesses of the heart, as well as on the outward conduct; it goes every where; it exercises its power every where; it condemns the transgressor and his sin as effectually as though this were its sole office. It was given, after men sinned, for the very purpose of finding out and destroying their sins.

In one view however, (and it is the view presented in the context) it might at first seem to promote sin. Often where a person has distinctly apprehended the claims of the law, he is perhaps conscious of feeling more hostility, or at least more dislike, than usual. Just as a child will often show greater temper, and be more anxious to have its inclination gratified, when the parent forbids. He will feel and manifest his rebellious spirit, just where his own desires and the parent's commands come into conflict.

But an objector might ask, Can the law be opposed to sin, and yet God put it in the way to make sin increase? The answer might be returned in the form of another question,—Why has God made it to increase sin? He has done it, in order to make sin appear exceeding sinful. He has done it, in order to show us how sinful we are, when we thus sin more, and feel more hostility, the more clearly we perceive the holiness of the law. Unless some way is found out to show us our sins, we shall still keep away from Jesus Christ. It however increases sin, in order that sin may be slain by the power of the gospel; for "the law is a schoolmaster to lead unto Christ." Nor is there a higher illustration of its being opposed to sin than this very struggle of its claims with our perverse will, and this result of the struggle, in the subjection of the soul to Jesus Christ. The written law entered for this very object; that sin might abound—that it might bring out sin into open light, and have it made captive by the gospel, its power subdued, its dominion in the soul forever broken up and destroyed. It is by thus contemplating God's law as opposed to sin, free from sin, and consisting of a perfect code of precepts, that we can see it to be holy. It requires us to be free, and it is adapted to make us free, from sin, and promotes purity of heart and purity of life. This is holiness, and the law requiring it, is therefore holy. When we add all the precepts in the Old Testament, and especially in the New, which are explanations and illustrations of the law; when we take into view the whole word of God, showing us how we may keep a conscience void of offence towards God and man, and how we may be perfect as our Father in Heaven is perfect, much more emphatically may it be said, "The law is holy." Every holy act has also a tendency to make man more holy. It brings him more and more into that state of conformity to God's will, in which he is properly said to be a partaker of the divine nature. As his nature is holy, so those, whose wills are made one with his, are holy. While the particular relations, which we sustain here, may not exist in Heaven; while some of the particular precepts, such as resting every seventh day, can continue only while man continues; the temper of mind, which both results from keeping the whole law and prompts to its observance, will be adapted to any new relations, any new specific precepts, if indeed we shall need in Heaven any other law than *the law of love*; not a written law, but the law of the new man, the very essence of his being, which requires no precept, as God himself requires no precept, to fulfill all the duties of the heavenly state.

NOT ENTIRELY A PARALLEL CASE.

Our friend of the Trumpet meets our reply to his charges of hypocrisy and concealment of opinions against Unitarians—how? By extracting from the Banner its quotations of some confessions of Rev. H. Ware, Jr., *on the want of spirituality* in our religious body. We are as ready as that most beloved and lamented man, to repeat spontaneously and deeply from his lips all that he has thus confessed. We do not feel at all inclined to say, as the Trumpet suggests, that it "may be too highly colored." But this is very different from confessing to the charge of *hypocrisy*. Indeed this charge is virtually not confessed but disowned in the very quotation adduced. For Dr. Ware, speaking of some "*belonging to Unitarian congregations*," says, "their wisdom is" and sensual, though *not* perhaps devilish," we submit that hypocrisy deserves this latter epithet. Some of our Universalist friends seem not to understand our use of Mr. George's confession. We used it simply and only as a rebut; we thought we showed how we wished it to be taken, in the remark we added—that the editor of the Trumpet must let it "stand as valid in our columns until he should be willing to give dismission to the similar testimony he adduced against Unitarians in his own."

PATIENCE AND COURTESY.

Our inability to do every-thing at once, or our sense of the importance of particular requests made of us, has more than once subjected us to a little impatience, on the part of our neighbours, and a little intemperate and uncourteous use of their pen: We wrote, last week, that the editor of the Christian Freeman had "uniformly treated us courteously and respectfully." But his own Journal of the same week contains the following:—

"Is this [annihilation of some, and resurrection of others] the doctrine of the Christian Register? If so speak out. If not, then he [the editor of the C. R.] does not understand the passage quoted from the 2nd of Romans as he pretends to. Pardon" adds the Christian Freeman, "this frankness".

We quoted Romans to show that there would be tribulation and anguish in the future life to all who did not patiently continue in well-doing on earth. The *duration* of the tribulation is another question, which the passage itself has nothing to do with, and which we did not attempt to settle; nor does any interpretation of the passage we can conceive of, remotely touch annihilation.

What our neighbour calls *frankness*, we should designate by another name. We wish he could have kept his patience and his courtesy firm to the end. We would add, in conclusion, that our editorial, to which he refers, was *not* "written with reference to his epistle."

THE ELECT AND THE REPROBATE.

These may be used as relative and comparative terms. Some are elect with relation to certain privileges or certain stations, duties or virtues in life, but not with relation to others.—Some seem elect by their nature to all goodness in comparison with their neighbors. They are born constitutionally more prone to amiable affections, and external circumstances favor their character, either by the absence of temptation or by tempting them just so as to confirm their virtue by the opportunity of safely resisting temptation. It is easier for them to be good at the start in life, and consequently easier in compound proportion to grow even better still as they advance in their course through it. To those that have shall be given still more. Let them remember that responsibility is always strictly commensurate with ability; and to whom much has been given of them much will be required. They are elect Christians, as it were, by nature and fortune, to be blessings to others, not to themselves alone. God hath made them to differ. In humble gratitude, they should reverently adore his distinguishing grace, and feel for his less favored creatures, and realize the obligation to do them good many fold more than they receive good from them.

But what shall they think who are not thus elected to virtue by nature and fortune? Are they reprobated hopelessly? Reprobated only in a relative sense and not hopelessly. They have not the advantages of the first, but what then? God does enough for all, though not munificent to all alike here in this world. Shall he not do what he will with his own, when he does no wrong to any? Is thine eye evil because I am good? says he to complainers. He is good to them too. He hath withheld from them no power to be virtuous, and he will give them more and more aid as they exert themselves.—If their native propensities do not incline them so spontaneously to the Gospel graces, they can make it up in more resolute conscientiousness; and the very consciousness that they have more to do for themselves is a bracing help, a talent to be improved. They feel that they must not be inert. That feeling is power. They know that it will not do for them to trust to—nay nor to listen to—native impulses. That knowledge is their election. For they too are elected to something good; who is not? If their opportunities are less their responsibilities are less, and the greater is the merit of their efforts; and some time or other before the winding up of the spacious dispensations of God their reward must be the richer. But, all things considered, are their opportunities less? They may have less native goodness, less refined sensibilities, but more physical or intellectual powers for doing good: The good and the great qualities are not always united. They may have more means of beneficence and therefore equal pleasures of benevolence; what is lost in intensity being made up in extent. They are the elect of God—let them be assured—to some useful office in society. They may do good in some limited circle at least. They may make some few individuals happy, whoever they are. Their situation may be the most menial and degrading in the estimation of men; but if it be one needful for the welfare of the community, it is God's office. The lowest man that fills it is God's officer invested with the charge of a Heavenly authority. Yea, the very worst man that discharges the worse useful occupation is, for that thing, the man after God's own heart, even as David was. He the wicked murderer and adulterer was his elected executioner,—the man after His own heart for certain purposes which he was well qualified to accomplish,—at the same time that as a murderer and adulterer he was sorely punished.

We would have then the most unamiable churl and the most unspiritual worldling by nature feel that, reprobate as nature may have left him to temperament and moral tastes, he is still certainly a chosen servant of the most High for some good employment; and he must give account of his talent, though he have but one and it be of silver and not of gold. Let him put it out at interest. The one may become ten—the silver may be made gold. Let him ply conscience well—let him ply the omnipotence of prayer well—and his whole character will rise. His heart will soften, his cold soul will warm. Obedience to God's command made the hard rock gush out with water.

So then this election to peculiar advantages, is not an election to salvation and heaven and privation of those advantages is not one's final doom necessarily. It remains with us to make our calling, and election sure. This is the more evident from election being predicated in the Bible generally of nations—nations elected to external privileges. The gospel may be offered to a nation, and yet that nation be a part of Christendom in a geographical sense. The question has been asked, how many of our States are included in the term in any sense. To our own favorite and pattern State, as we love to consider it, it has been offered; but has it been received in its length and breadth? In the same way some of us individually, have received from the Creator a good disposition and temper generally; and been trained up amidst pure influences; but have we done with them what we might? Constitutional, involuntary virtue does not rise up to the soul's salvation. Or if saved now, we may be lost tomorrow. Let none trust to election.

We know of but one class of souls that seem surely elected to heaven; and even of them we cannot but think their happiness there will rise or fall with their voluntary goodness there. It is they who are born to die; they who are sent into this mortal world, but as through the narrow passage way, into the immortal. We, from whom our little children have been called away before sin could stain their innocence, their election may be full of joy to us, unclouded by a care or incertitude. They, and they alone, seem elected to the Paradise of eternity—created absolutely and only for heaven. But still their moral nature may be expected to expand there, somewhat according to the elements they have inherited from us. Though the air and the soil, and the culture, will be all favorable, the plant itself will have its peculiarity transplanted with it, and the brightness of its bloom be less or more. Here is parental responsibility for us. Our child is elected to eternal life; but for us it is in some measure to say how much eternal life shall be worth to it. This is a privilege. This is an item of the value of our election to a parent's happiness on earth. May we make that our calling and election sure, and determine that we shall be elected to a parent's perfect blessedness above. H. G. E.

LIFE.—DEATH.

We have been much struck by a passage in Mr. Alger's Fast-day Sermon, "While the spiritual ends of life," he says, "are of inappreciable worth, the duration of life and the event of death are matters of small weight. Many a common hour in our unheeded days, the turning point of a principle, the growth or blight of a virtue, the formation or destruction of a vice, is more important to us than the magnified hour of death." We think there is getting to be a sort of a monomania among our good people in regard to the sacredness and supreme value of life. But what is life? The starting point in our existence. That is all. And death is but the change to another form of life, under the influence of the same Father, "in whom we now live and move and have our being." If the moral and religious purposes of life are only scented, why need we greatly concern ourselves about any thing else? It is not the destruction of life that makes war so terrible an infliction, but the violation of human rights, the moral wrongs inflicted, the wicked passions which it calls out. These are what our philanthropists ought to dwell upon. To make life answer the ends of life is of vastly more consequence than to lengthen it out, and the loss of life is far less an evil than the loss of virtue or a religious faith. M.

THE AMERICAN UNITARIAN ASSOCIATION.—NO. I.

Mr. Editor,—As some misapprehension appear to exist in regard to the American Unitarian Association, which prevent its receiving as generous a support as might be extended to it, will you allow me in two or three very short articles to correct these mistakes? First, as it respects the expenses and receipts of the association. Some persons complain of an injudicious expenditure incurred for the management of its affairs, and pronounce it both needless and wrong, that an institution having the diffusion of religious influences for its object should spend one fourth of its income (according to their representation) in maintaining itself, or what is the same thing, its officers and agents. This remark however, betrays an ignorance or perversion of the facts in the case, and disregard of a principle too obvious, one might think, to be be overlooked.

The facts are simply these. The income of the Association, for the last two or three years, has not varied much from $10,000. Of this sum, $1000 have been paid to the Secretary, chosen by the Association; $500 to the assistant Secretary, appointed by the Executive Committee; and $225 to the Agents in Boston, for the use of a room, and all their trouble in sending the publications of the Association to the auxiliaries or to individuals. In consequence of an enlargement of accommodation, which every one who visited the office must have seen was needed, the sum paid in future to Messrs. Crosby & Nichols will be $300; for which the Association obtain a large room for the transaction of their business, another convenient apartment to serve the purposes of a reading-room, (where secular and religious newspapers may be found, conversation be held, and facilties for writing are afforded,) open, and free of expense, to all who choose to make use of it, and constantly used by our ministers and other friends, and also all the care and labor bestowed by Messrs. Crosby & Nichols in their capacity of of Agents, besides incidental advantages of daily occurrence. The Secretaries receive $1500, and for this sum give their whole time to the business and interests, of the Association, having no other employment, and, besides the services which properly devolve on them, performing no small amount of duty in providing supplies for vacant pulpits, and making arrangements in regard to preaching for ministers, near and distant. Eighteen hundred dollars, therefore, is the amount paid for managing the affairs, and conducting the business, of every kind, pertaining to the office, of the Association; unless the charge for postage, incidental expenses of the room (such as furniture occasionally needed,) and the travelling expenses of the Secretary be added. To one who devotes himself wholly to the institution, and labors in its behalf incessantly at home or abroad, and receives only $1000 a year, it will not be thought unjust or extravagant that his travelling expenses should be allowed. Nor will most persons complain that to another who discharges the various duties of an assistant Secretary for the annual salary of $500, an occasional grant should be made by the Executive Committee The appropriations made to missionaries or travelling agents will not, of course, be considered a part of what the Association expends upon its own support. Of the Executive Committee, the Secretary alone receives any salary. Let us suppose the expenses to which I have just referred, to amount to $500, a sum beyond the real amount, the whole annual expense, subject to the objection we are considering is $2300.

This amount will not probably seem, to any one acquainted with the purposes or plans of the Association, to be disproportionate to the variety of service required and performed. But it is said to be nearly one quarter of the whole income. Two things are not taken into the account.

One is the fact, that a part of the income of the Association (included, that is, in the $10,000 of annual receipts) accrues from a fund raised especially and exclusively for the support of a Secretary or General Agent. The interest of this fund is so nearly $1000, that we may consider this as its actual amount; and thence it appears that nothing is paid from the General Funds or general receipts of the Association to the Secretary. The salary which he receives cannot be appropriated in any other way. It is neither a deduction from the resources which the Association might command for its missionary or tract operations, nor could it be added to those resources The whole amount drawn from the general Funds for the expenses belonging to the management of the Association does not exceed $1300, but falls annually much below this sum.

The principle which, though so obvious, appears not to have been noticed, forms the second consideration to which I have just referred, and is embraced in the fact, that an institution with a small income may be obliged to incur as much expense for the management of its affairs as the same or a similar institution having four times that income. The present business of the Unitarian Association requires all the accommodation and all the service which are now enjoyed. There must be an office, and a Secretary, who shall spend much of his time abroad in visiting places where he may promote the interests and purposes of the Association, and some one besides the Secretary, who may always be found in the office. Should the business increase, however, fourfold, no more accommodation and no additional officer will be needed. The expense of management, so far from keeping pace with the increase of income and expenditure for general purposes, is constantly falling further behind it: so that if the friends of the institution should this year put $30,000 at the disposal of the Executive Committee, still no more than $1300, or less than one twentieth part, would be spent in conducting its affairs.

With these facts before him, no one, I think, can urge the want of prudence or economy in the management of the Association as a reason for not giving it his countenance. One or two other objections, equally groundless, may be examined in a subsequent number. E. S. G.

FANCIES.—HYPOTHESES.—SPECULATIONS.

A very ingenious and pleasant little book called the Earth and the Stars, has just been published by Crosby & Nichols, which is well worth the little money it will cost to buy it, and the little time it will cost to read it. It is a sort of speculation, not entirely satisfactory in its immediate results, but giving agreeable occupation to the mind, and accustoming it to modes of thought, which may, in the end, greatly enlarge its sphere of vision. We abridge our liberties and cramp the free action of our minds by narrow hypotheses. It is well therefore, at times, to break loose from the actual world entirely, and range in imagination thro' the widest possibilities. Only we must carefully abstain from putting down as scientific facts the results of these imaginings. We recommend the book for its religious aim and its freedom and boldness of illustration; but we must ask the reader to admit none of its conclusions without severe examination. The recommendatory letter from the Rev. Thomas Hill, deserves to be studied.

In the first part of the book the author undertakes *to show, from the time which light takes* in travelling, how all past events may at one and the same moment be present as just occurring to the omnipresent mind; since the light which reveals those acts will always in its progress be within the cognizance of that omnipresent mind. At the moon, this Mind thro' the medium of light observes what took place upon the earth one minute and a quarter before, at the sun what took place eight minutes before, at the nearest star what took place three years before; at a star of the twelth magnitude what took place four thousand years before; so that at the same moment this One Infinite Being may thro' the medium of light behold all past events; and a finite mind, endowed with organs of vision sharp enough, may, if allowed to move with any imagined degree of velocity thro' space, witness the deluge, or the discharge of the latest musket according to the point of observation which it may select. Hence the events of four thousand, or five hundred thousand years, without mutilation, are compressed into a single moment, and "the duration of time is unnecessary for the occurrence of events." The supposition is a pleasant one, and it may do us good to dwell upon it; but the conclusion is wholly unauthorized. The events themselves may require time for their occurrence, while the *account* of those events, transmitted through the medium of light, may at one and the same moment come to the omnipresent mind. The occurrence of these events, is here confounded with the history of the events written and transmitted in rays of light. No man would undertake to say, that because we call to mind the history of Abraham and James K. Polk at the same instant, *therefore* duration of time is not necessary, to produce those two men with all the intermediate events. But *in fact* the *history* of Abraham makes him just as much present to us now, as he would be, if we with optic faculties for the purpose, should be placed at such a distance from the earth as to behold through the medium of light all the acts which are related to us of him.

This vicious mode of reasoning pervades not only this book, but a great deal of the philosophy of our day. We are amused and often benefited by the boldness of the speculations, but it becomes us to look closely to the reasoning before we admit the conclusions as facts. If it were not for making our article too long, we should be glad to particularize still further. M.

SUNDAY SCHOOLS NO. VIII.

Mr. Editor. Having in my last spoken of the value and character of Sunday-School libraries, I proceed to consider the mode of distributing the books. None can be more objectionable than that pursued in some schools, and it is hoped that a few suggestions on the subject may lead to a reform.

Many children join and remain pupils of a Sabbath School, for the sole object of reading its books. Consequently, an interest in its higher purposes is to be awakened and fixed. Arrangements should therefore be made to show that the library is only subsidiary and subordinate to them. No book should be taken from, or returned to the library, during the time assigned for class instruction. This should be done before or after the school hour, or the use of the library be wholly discontinued.

If the librarian undertakes to distribute the books to the pupils during the time for instruction, besides the interruption occasioned to each individual class as he delivers the books to its members, every head will probably be turned toward him as he passes, attracted by the noise made in walking or by a desire to receive a book. And when the books are placed within reach of the children, it is no uncommon thing for a scramble to take place among them, not merely to the entire interruption of the *lesson*, but sometimes to that of the harmony and good temper of the children. Then follows a debate respecting the selections, and frequently the class is deserted by the teacher, that he may exchange the books which prove not to be adapted to the taste of the young readers. Thus the instruction of one class after another is stopped, till an exercise of marching and countermarching through the school-room comes to be the chief business of the hour—excepting that of the occupations of the children during the absence of the teachers, which may be easily guessed by any one at all familiar with the habits of childhood.

In addition to the usual conditions on which the books are loaned, there should be one prohibiting the perusal of the books in the church or Sunday School-room. A lack of such a rule offers a premium for neglect of the exercises of public worship; while special care should be taken to train the young to a reverent and constant attention to them. I have seen a boy in one of our chapels, standing up in prayer-time within ten feet of the minister, and reading his library-book during the whole of the devotional exercise, and then sitting down mechanically and proceeding with his book, through the remainder of the service.

It may be that the child is unable to comprehend some portions of this service; but that furnishes no excuse for the indecorum. It is no unimportant attainment for him to learn to *listen* or even to *sit still* in church; and the benefit of this will be apparent as he grows up.

It is a work of much time to furnish a *large* school with an exchange of library books; but the labor and time may be much lessened by adopting a plan now in use in many schools somewhat as follows:—

A complete register of the pupils and others wishing to use the library, is made out numerically, from one to the highest number, and as many tin tags with corresponding figures are prepared and hung on books, regularly arranged on a table so as to be readily distinguished; and another tablet containing the number of the books in the library is prepared, with hooks, or staples to hang hooks upon, and when the children, or the teachers for them, have chosen the books they want, the numbers of the children on the register are transferred by means of the tin tags to the numbers of the volumes wanted, thus showing at the same time what books are out and who have them.

To prevent disappointments, the teacher marks several different books for each child, on a slate containing a list of his pupils' names, and hands it to the librarian, who selects them according to the order of the choice, adopting such scheme of precedence of classes as may be decided on by the teachers or the superintendent, and delivers them at the time agreed on, to the teacher, who is responsible for their distribution and subsequent return.

Every teacher should exert his influence to secure the reading by his class of such books as are best adapted to their respective capacities and moral wants, *and induce them, after the reading, to give the best account of their contents* they possibly can. If children know that this will be required, they will read with a view to such objects, and will consequently, do it with increased attention, and of course, with greater benefit.

The books should be kept carefully covered, unsoiled, free from all marks of ink, pencil, or any other substance. No dog's ears should be allowed, nor any injury whatever—on condition of forfeiting the right to use the library, for such period as the case may require. And every teacher should feel a personal interest in enforcing this wholsome rule upon his pupils.

G. F. T.

Erratum in No. VII—Twelfth line from the bottom, for "familiar," read *similar*.

Paris, Aug. 29, 1849.

Mr. Editor:—I have not forgotten, though I have not fulfilled, my promise, made somewhat inconsiderately at our parting, to send you some account of the Congress of Peace, to which I was bound as a delegate. Not having seen the Register since I left Boston, I do not know whether you have received communications from any of my fellow-passengers in the "Plymouth Rock," in relation to the discussions which we had on our way on various topics connected with our mission. I will merely say, that such discussions took place and were of a very interesting character and attended, as we think, with good results. They were conducted in an orderly manner, and some others, besides the ten delegates that were on board, took part in them, especially our worthy captain, to whom we all feel under great obligations for his untiring endeavors to promote our comfort. The discussions were continued through nearly the whole time we were on board, and resulted in maturing our views on the great topics connected with the main subject, and in bringing us into a substantial harmony of opinion. I do not think we could have taken a wiser course, and we felt that we were much better prepared to enter on our work, if not as members of the Congress, yet as missionaries of Peace, for having engaged in these discussions.

As we had three weeks to spare before the sitting of the Congress, four of us undertook an excursion up the Rhine, through Switzerland, to the glorious Alps; and I am sure we shall never forget the incidents of this most interesting tour, or lose the impressions which were made on our minds by the scenes that we witnessed. Having spent a week in Switzerland, which we should have been glad to extend to three weeks, we found ourselves under the necessity of hastening to Paris, which by riding for three days and nights, resting only eight hours at Lyons, we reached at 4 in the morning of the Sabbath preceding the Convention. I mention these facts to show you how impossible it was for me to be a faithful correspondent. I hope you will have received and already published an account of the three days that the Congress were in session, before this reaches you. If not, I hope you will give your readers some extracts from the reports that are contained in the English papers, which will go by the next steamer. The *Times* and the *Chronicle*, and several other of the London papers, speak of the whole affair in a contemptuous tone, and give a most unfair representation of what was said and done. From other English papers, and from the leading journals of Paris, you would gain much just as well as more favorable views. I can assure you that the whole affair has passed off *magnificently*, and that our

highest expectations have been more than realized.

Victor Hugo presided with much dignity and ability, and opened the meeting on the first day by a speech, that all agreed was as replete with sound argument and good sense, as it was surpassingly eloquent. Poor Lamartine is sick and could not be with us, much to our grief and disappointment; for we know that his heart was with us, but we had, as you will see, some of the gifted and distinguished writers and scholars of Paris. We had too, that true patriot and great man—as he certainly is, according to the true standard of merit, Richard Cobden of "Cornlaw" celebrity, a man who did more perhaps, than any other individual, to give the right character to the Congress. He is a straight-forward common-sense man, who goes right to the point, says just the right things, without circumlocution or flourish like a man in earnest, as he unquestionably is in the cause he advocates. Joseph Sturge the Quaker was there with his benignant countenance and his true heart, and Ewart and Hindley, all members of Parliament, and a host of others among the leading philanthropists of Great Britain. On the right of the President, sat the Abbe Deguerry, the eloquent Cure of the Madelaine church, and on the left Pastor Coquerel, the celebrated Protestant clergyman of Paris, who, from his familiarity with the English tongue, was able to give to the meeting, extempore translations, or rather abstracts, of what had been spoken in French. One of the most eloquent speakers was Girardin—a talented and popular man, who, while he spoke, held the immense audience that listened to him completely under his sway. It would do your heart good, whatever might become of your ears, to hear a real bonafide French Hurra, (the *a* having the *long* and not the *broad* sound). Such eloquence followed by such thunders of applause, with swinging of hats and waving of handkerchiefs, I never witnessed before. The speeches of Coquerel and Deguerry were also received with great favor, as were those of some of our English brethren, especially those of Rev. John Burnett and Henry Vincent, Esq., and several others. The harmony of the meetings was a little interrupted by one or two speakers, one of whom stood forth as the advocate of war as the necessary means of securing peace; but with these few exceptions all went on smoothly and passed off well.

A pleasing incident occurred the first day, when, after the fine speech of Coquerel, in which he alluded to the happy union of men of different countries and different religious creeds, which the Congress exemplified, as he was returning to his seat, his Roman Catholic brother seized him by the hand and shook it most heartily amidst the deafening shouts of the assembly. The same thing was repeated after the speech of a clergyman of the Church of England, and again a brief but very sensible speech from the Colonial preacher from America, Rev. Mr. Pennington.

We have been treated with distinguished honor by the government since we came to this city. By direction of the Minister of the Public Works, the palaces and other public buildings, and all the great curiosities of the city, have been opened to the members of the Congress, and on Saturday evening Dr. Tocqueville, the Minister of Foreign affairs, gave a splendid Soiree, especially on their account, and on Monday we were invited to make an excursion to Versailles and St. Clouds, where, at the cost of several thousand dollars, the celebrated Fountains and Cascades were set in play, expressly on our account. The American delegates were also invited to a *dejeuner* or *breakfast*, at half past 12, in the celebrated "Tennis Court" at Versailles, the identical old hall which witnessed some of the stirring scenes of the first revolution. In it Mirabeau bore a conspicuous part. R. Cobden presided at the table, and made a very complimentary speech to the Americans, to which a response was given by some of our number. He also presented in the name of the English delegates a handsome French Testament, with a suitable inscription and his own signature, to each of the American delegates.

On repairing to St. Cloud, we found preparations had been made for us on a magnificent scale. Having been conducted through the apartments of the palace and the extensive gardens, we arrived, just at dark, at the Cascades, which were illuminated by lights of various colors, over which the water flowed in copious streams, falling from step to step down these artificial stairs, producing altogether a unique and most wonderful effect. On the whole, we feel that we have much reason to be gratified with the result of the experiment of holding a Congress of Peace in the Capital of France, and our only regret was that America was not more worthily represented on the occasion. Yours truly,

J. Allen.

LETTERS FROM REV. T. CLAPP, NO. III.

New Orleans, August 28, 1849.

To the Editor of the Christian Register.

Dear Sir.—In one of your late communications, the readers of the Register are assured, that you would be pleased to engage in a discussion with the undersigned, on the Scriptural argument for the final happiness of all mankind in the eternal world. I frankly confess, that it is not in my power to suggest any thoughts or reasoning concerning this great subject which would be new and interesting to the liberal and enlightened Christians of New England. I cannot utter a word either to elucidate or strengthen the conclusive argument for the ultimate salvation of the human race, which is presented in the 3d chapter of the Plain Guide to Universalism, by Rev. Thomas Whittemore, and other eminent writers belonging to the same denomination.

Moreover, the principles on which my belief in the eventual happiness of all men is founded, are inculcated with superior force and eloquence, in the discourses of Dr. Channing, and the Unitarian authors generally. They assure us that in the New Testament, the high and holy One, who inhabiteth eternity, has condescended to reveal himself as our infinite Father. They also insist upon the position, that the Parental character of God is a pledge that the eternal destinies of all the children of men will be shaped and determined by the counsels and dispensations of infinite love. Now is it not impossible to maintain these views of God, without maintaining at the same time the ultimate glory and exaltation of *all his children*. It is certain that the wise and omnipotent Parent, will not permit any of his intelligent offspring to sink in endless ruin and moral desolation, if it be within the limits of his power to counteract a calamity so unspeakably awful. Or, in other words, the moral perfection of God as defined by Jesus, makes it absolutely certain that he will save all mankind if he can do it. This proposition is, I trust, indisputable.

I presume you do not concur with our Methodist brethren in maintaining the doctrine that even the Almighty Father cannot save all men without their consent. "By virtue of our free agency," they tell us, "in spite of all which the divine goodness can do to the contrary, we have power to rush onward in that career of transgression which leads to the world of eternal suffering." (See Wesley and Fletcher on this subject.) "The Creator," they allege, "could not keep all men from going to hell without violating and destroying their moral freedom." How do they know this? What arguments can be adduced in support of the sentiment that the infidelity of the human heart is, in some particular cases, an enemy which omnipotent grace itself cannot overcome. Mr. Wesley says that if God were to compel a man to be good this man would become a mere machine, impelled only by external force, and cease to be an accountable being. "Such an inconsistency cannot be ascribed to the all perfect Creator." But I say, in reply, it is certainly within the power of the Supreme to bring to bear upon the mind of the most rebellious sinner those persuasive influences of truth, motive, and the Holy Spirit, which may be necessary to induce him cordially to submit to the divine government. It is correct to say that the Father is able to persuade the most depraved and refractory of his children to renounce corruption and obey the laws of virtue. Such persuasion is perfectly consistent with the moral faculties of man. Is it reasonable to suppose that the Creator cannot so wield the truth and govern the world as to cause every human being to act in subservience to the accomplishment of his eternal purposes? Let the declarations of the inspired volume answer this question. "He worketh all things after the counsel of his own will." "My counsel shall stand and *I will do all my pleasure*." "The king's heart is in the hand of the Lord, as the rivers of water; he turneth it whithersoever he will."

Does the human mind contain a principle of overmatch for the wisdom and strength of its Creator? Cannot that Omnipotence, who formed and keeps afloat the innumerable worlds that roll through the fields of space, direct as he chooses, the mysterious, wonderful powers of knowledge and moral action, with which finite intelligences are endued? Verily God can control freeagency, in entire harmony with his perfections, and the laws of the spiritual universe, as easily as he can determine the movements of a straw or a feather. But if he has the power so to overrule the freedom of man as to make it ultimately a blessing to all, his infinite goodness is a sure pledge that the reconciliation of the whole human family to God, will in due time be completely achieved. This argument appears to me simple, beautiful, and absolutely conclusive.—So then this single passage, "*When ye pray, say our Father, who art in heaven*," furnishes to my mind incontrovertable evidence that God has determined, or *will have all men finally come to the knowledge of the truth, in order to be saved*.—If God is the Father of mankind, as Jesus affirms, is he not under infinite obligations to take care of the immortal children whom he has called into existence, and to raise them to the highest degree of virtue and happiness of which they are capable.

Blessed truth! Our Father is seated on the throne of Universal Empire. Nothing can happen beyond his anticipations. No events can exist, or vanish—no beings can be virtuous or depraved without his permission. Nothing can operate so as to disappoint or vary his eternal, unchanging purposes. God has no antagonist. Throughout the unlimitable tracts of immensity, and the coming vast of endless ages, he beholds everything as to time, place, nature and results, moving on in exact accordance with that perfect, beauteous plan of creation which has existed forever in the unsearchable and boundless mind. We may rest assured, therefore, that the law of everlasting progress and developement embraces every human being. If God can prevent his children from going down to utter ruin, even justice imperatively demands their salvation.—*A just God* must take care of every being on whom is stamped the glorious image of his Divinity. Yes—justice calls for the final redemption and sanctification of the most abandoned sinner on earth. Infinite justice renders it certain that he will one day be renovated and introduced with joy unutterable to the brilliant scenes of an inheritance incorruptible, and that fadeth not away.

Very truly and affectionately yours, &c.

T. Clapp.

ANGEL VOICES.

This beautiful and soothing little collection from choice American, English and German writers, is just appearing in a new dress, and we trust will find a constantly increasing sale. The history of the book is quite curious: a kind-hearted physician of our faith, at the West, taking an interest in some female teachers who were persecuted on account of Episcopal views, perpared a letter in the shape of extracts from rare, spiritual writers. The letter did not seem enough for its purpose; and so he wrote it, and we think enlarged it, a second time, before sending it on the mission of mercy. But, those who were permitted to see the conference-meeting of so many fervent souls, felt that others beside themselves would be profited by such words of trust and hope; and so our friend was persuaded to print; and edition after edition has found acceptance among kindred spirits.

And, there are some in all our societies to whom these voices will be those of "angels," soothing the disturbed spirit, cheering the oppressed, sustaining the bereaved, encouraging the downcast and reviving the sluggish. We trust that some stand ready to furnish wings for those angels to fly.

H.

☞ It has been announced already that a new church of our faith was to be dedicated, the beginning of October, at Westboro'. A word about the position of this phœnix from the ashes, will explain the hopes we entertain regarding it.

When the old "First" Church ceased its visible existence, it retained a legal one, having certain property in charge; this fund, notwithstanding some losses, is now sufficient to half pay for the present building, leaving the very moderate sum of thirty-five hundred dollars to be raised by the sale of eighty odd pews. So that in a pecuniary view the enterprise is every way fortunate.

Then, Westboro' is growing steadily if not rapidly; and has already outgrown its present means of church-accommodation. If there is not room enough now for all the inhabitants of the place at the two existing churches, then it is clearly injuring no one for a third to be opened: rather is it an imperative Christian duty, to multiply church accommodations in proportion to the increasing want of any place.

And third, as the inhabitants of W. desire greatly that more Boston people may move in, it is plain they ought to encourage a liberal church, which may prove some inducement to persons from this quarter—whose absence at any rate is likely to be felt and deplored.

Fourth, to the credit of the place it is a very church-going community: and all experience shows that it is far easier to graft upon a living than a dead tree. In a village where Sunday is faithfully kept, every opportunity of worship is prized: and though there may be heated prejudice and untoward jealousy to encounter, there is something stable beneath on which to build—there is principle which can be addressed, feeling that can be purified, a habit of worship which is everything to a religious society, and a desire to hear about truth and duty, without which a preacher has little to hope.

The Westboro' church is now receiving its pews, and by the end of a few weeks more will be filled, we trust, with a united, vigorous and hopeful society.

☞ Rev. Wm. C. Tenney was installed as Pastor of the Northfield church and society on Sunday the 9th inst. The congregation renewed their invitation to Mr. T., by rising. Hon. James White, Chairman of the committee of arrangements then presented, with appropriate remarks, a copy of the Scriptures to the pastor elect, who accepted the trust committed to him, and proceeded to the services of the day.

Remarkable longevity of Ministers officiating at an Ordination. When Rev. Dr. Reed was settled at West Bridgewater, in 1780, where he was minister half a century, his predecessor, Rev. Mr. Perkins, who was in the ministry there 61 years, was 80 years old, and gave him the charge. Rev. Mr. Angier of East Bridgewater was 80 years old and gave him the Right hand of Fellowship. Rev. Mr. Shaw of South Bridgewater, (father of Rev. Mr. Shaw of Marshfield,) was 80 years old and offered the Consecrating Prayer. Rev. Mr. Reed's father, minister of Titcut, was near 80, and preached the sermon, and Rev. Mr. Porter of North Bridgewater, (father of Rev. Dr. Porter of Roxbury) offered the Introductory Prayer, and was nearly 80 years old.

Brown University. At the commencement, which was held last week, Rev. E. Chapin, and G. R. Russel, Esq., delivered the addresses before the literary societies. Both are very highly spoken of. Mr. R's. subject was "Commerce;" Mr. C's. the "Ideal and Actual."

Rev. Dr. Vinton of this city, was to deliver the address before the society of Missionary Inquiry; but before he had fully announced his theme, he was seized with sudden illness, that obliged him to leave the pulpit.

The graduating class consisted of 27.

The degree of D. D. was conferred on Rev. J. W. Thompson of Salem, Rev. Mark A. D' W. Howe, of Philadelphia, and Rev. William Hague, of Jamaica Plains.

Dr. Wayland has announced his resignation, to take effect as soon as a successor can be elected.

Bowdoin College. At the Commencement, last week, William Paine Esq, of Bangor, and Mr. Farrar of Brunswick, delivered the discourses before the literary societies. C. C. Nutter, Esq., delivered a poem, which the Portland Advertiser says "has not been surpassed these twenty years." The class graduating, consisted of 24, of whom two thirds had parts assigned, and ten performed

The degree of L. L. D. was conferred on Hon. R. C. Winthrop, and of D. D. on Rev. G. E. Adams, of Brunswick. Mr. Winthrop's discourse before the Maine Historical Society was a very brilliant one. The Evening Traveller has published a verbatim report of it. His subject was the "Bowdoin Family."

Rev. Dr. Dwight, of Portland, delivered the Phi Beta Kappa address, on the Field of knowledge—its immensity and the influence of this conviction on the student.

Errata. In the notice of the ordination at Lexington, last week, the name of Rev. Dr. Francis of Cambridge, who gave the Charge, was accidentally omitted, as we copied, at a late hour, the order of exercises.

In the same notice, twelfth line for "*city*" read "*vicinity*," and in the allusion to Rev. Mr. Robbins, read "*as* the chief purpose," instead of "*was* the chief purpose."

Governor Elgin did not venture to church in Montreal Sunday before last, but the guards at his gate are discontinued.

The Steamboat-business on Lake Champlain has been wretchedly small this year: and one or two boats have been withdrawn from the line.

News by the Europa. This steamer which arrived at this port on Wednesday about noon, confirms the tidings of the surrender of the Hungarian general Gorgey, but reports an important despatch from the Cologne Gazette of 29th ult., viz.

That Gorgey surrendered on the receipt of an intimation from Warsaw, that Paskiewitch was invested with full powers to conclude the Hungarian war, with grounds for presuming that by throwing himself upon the Emperor's generosity, the terms he had previously demanded would be granted. These terms are said to be a guarantee of the integrity and independence of Hungary, as formerly, under an Austrian Emperor, with the title of King of Hungary. But that this treaty is to be guaranteed by Russia, like the compact with Turkey for the independence of Wallachia and Moldavia. Russia thus obtains a right to interfere in the internal affairs of Austria in future, a necessary consequence of which is that Austria descends to the rank of a second-rate power in Europe.

Where Kossuth is, no information is given.

That Russia is to be the gainer by the contest, and increase in towering might over the other nations of Europe, would seem to be probable; and that Austria is after all to be the loser, and reap the consequences of her oppression in her own humiliation. Thus "even handed justice" works, and the cup will also be given to Russia at the appointed time.

England. The weather has been most favorable for harvesting, and the consequent food and gladness are in sure prospect.

Rome. A despatch, it is said, has been received by the French Government from General Oudinot, in which it is seen what will be gained by the return of priestly rule, viz.—

"That the cardinals act according to the inspirations of the Austrian Minister, and that if they are permitted to go on as they wish, the blood in the streets would be up to the ankles. All they talk of is executions and shooting. The French Cabinet, it is said, are alarmed at these ultra reactionary symptoms, and have sent orders to General Oudinot not to allow any political executions to take place while the French army is at Rome.

The Concordia, of Turin, states from Rome, 20th ult., that General Oudinot was to leave that city on the following day, with 10,000 men, and return to France.

France. M. Thiraud, a notary and mayor of Canbremer, has been elected by a majority of 897 over *Guizot*. The French Ambassador to Russia has been everywhere *feted*, and invited to the emperor's table. "Straws show which way the wind blows."

American Mutual Life Insurance Company.—The attention of our readers is invited to an advertisement of the American Mutual Life Insurance Company, to be found in another column of our paper. This Institution has flourished beyond the average of similar companies, and presents many advantageous features. The reduced rates, the system of cash payments, the care exercised in granting policies, together with the operations of its perfectly mutual system of business, which excludes all extra hazardous risks, are strong inducements for patronage. The character of the gentlemen whose names appear associated with the Institution, is a sufficient guaranty for its character, and its invested capital of $100,000 is perfect security for its pecuniary responsibilty. We therefore cheerfully recommend an examination of the subject of Life Insurance, as connected with the American Mutual, and refer those who seek information to Mr. Oliver Brewster, Actuary, No 4 State street.

☞ Left at some Counting Room or Office, during the past week, a pair of silver-bowed Spectacles, with double lens. The person in whose hands they are, will receive the thanks of the owner, by leaving them at the office of the Christian Register, No. 22 School St.

☞ TEACHERS' SOCIAL UNION.—There will be a meeting of the Union on Monday evening, Sept. 17th, at the vestry of the Fitts Street Chapel, at 7½ o'clock. Question: What should be the nature of the connection between Sunday School Teachers and their pupils?

T. GAFFIELD, Secretary.

☞ THE WORCESTER ASSOCIATION will meet in Harvard, on Tuesday, Sept. 18, at 5 o'clock, P. M., at the house of Rev. Washington Gilbert.

T. PRENTISS ALLEN, Scribe

☞ AUTUMNAL CONVENTION OF UNITARIANS. The Committee of Arrangements hereby give notice that the Autumnal Convention, will be holden in Portland, Maine, on Tuesday and Wednesday, the 9th and 10th days of October. The Convention will meet for organization on Tuesday, at 5 o'clock, P. M.

JAMES W. THOMPSON,
Chairman of the Committee of Arrangements.

☞ THE CAMBRIDGE MINISTERIAL ASSOCIATION will meet in Natick, at the house of Rev. T. B. Gannett, on Tuesday, 11th inst.

WM. NEWELL, Scribe.

MARRIAGES.

In this city, Mr. Thomas E. Pierce to Miss Sarah Brown.

In Charlestown, Sept. 8, Capt. Hiram W. Frisbee to Miss Celia C. Bedman, both of Boston.

In Westminster, Sept. 5, by Rev. S. Sanford Smith, Mr. Geo. B. Sickels, of Brookline, to Miss Maria L. Smith, of W., eldest daughter of the officiating clergyman.

In South Dedham, Sept. 6, Mr. William H. Grover, of Newton, Upper Falls, to Miss Francis L. Andrews, of the former place.

In Gilmanton, N. H., Mr. J. L. Gordon, of Newburyport, to Miss Vienna Rundlett, of G.

In Hartford, Conn., Sept. 5, Mr. Jeremiah Whitherby, merchant, to Miss Mary Holmes, both of Boston.

DEATHS.

In this city, on the 6th inst, of cholera infantum, Charles Smith, youngest child of Joseph H. and Matilda C. Allen, 14 months 22 days.

Sept. 7th, at the residence of his Son-in-Law Edward Lamb, Dea. Jeremiah Robinson, of Worcester, Mass., 85.

At Cambridge, Aug. 29, Mrs. Mary Whitney, relict of Asa Whitney, Esq., of this city, 62.

In Roxbury, 13th inst, Mrs. Abigail Bartlett, 48.

In Chelsea, Sept. 11, Mr. Pierpont Parker, 77 years 6 months.

In Leominster, Sept. 5, of dysentery, Wm. Gunn, only child of T. C. and J. A. Stearns, 1 year 3 months.

In Barre, Mass., Sept. 7, Hannah M., wife of Peter Harwood, 33.

In Chelsea, Sept. 6, of cholera, Moses Nowell, Esq., 39.

In West Cambridge, Sept. 7, Ichabod Fessenden, 45.

In South Woburn, Sept. 6, of cholera, after a sickness of 21 hours, Mr. W. B. Lenley.

AMERICAN MUTUAL

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The rates of premium are TWENTY-FIVE PER CENT. LESS than charged by other Life Companies, the Guarantee Capital has been increased, and all the business transactions of the Company simplified, and its expenses lessened, by the whole being reduced to a CASH STANDARD.

REFERENCES:

Hon. F. C. GRAY, A. H. VINTON, D. D.
" J. G. ROGERS, G. W. BLAGDEN, D. D.
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J. C. WARREN, M. D., J. J. DIXWELL, Esq.
J. V. C. SMITH, M. D. } J. HUNTINGTON WOLCOTT, Esq, } Medical Examiners.
E. W. BLAKE, M. D. }

BENJAMIN SILLIMAN, President.
OLIVER BREWSTER, Actuary,
6m.is. 4 State street.

sept15.

Young Ladies'

PREPARATORY AND HIGH SCHOOL,

TO commence on Monday, October 1st. Hours, 9 till 2. Designed to furnish a thorough course of instruction, under the best Teachers, in every branch of Female Education,—to qualify Young Ladies for any sphere of duty, or any circle in society.

Our rooms are spacious and retired, comprising a

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Parents wishing to give their daughters a liberal, accomplished, thorough, and healthful education, are respectfully invited to call and examine our arrangements. Liberal reduction made to parents sending more than one Pupil, or for more than one term.

FRANCIS L. CAPEN, *Principal.*
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339 Washington St., Up Stairs. ag18.

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of which may be found the largest stock in ... Hotel keepers and ship owners are respectfully invited to call and examine. 1is&12os a15

PRIVATE INSTRUCTION.

THE subscribers' next term will begin Monday, Sept. 3. He will receive single pupils in any of the common branches of an English or classical Education, to recite stated hours, and younger boys to study in his room. Young men prepared for College for the Freshman or Sophomore class. He will be at his room, basement of Chauncy Place Church, for the remainder of the vacation, from 9 A. M. till 12 M.

ag25 is4t W. P. ATKINSON.

New Sacred Music Book,

WITH Special Exercises and Adaptations to Singing Schools and Choir Practice; entitled THE BAY STATE COLLECTION: By A. N. Johnson, Organist at Park Street Church, Boston; Josiah Osgood, Organist at Winnisimmet Church, and Sumner Hill, Organist at the Old South Church, Boston. One of the most complete Collections of Sacred Music ever published, suited to the wants of all Christian Denominations, and to the various occasions of Public Congregational and Social Worship. The work contains a large amount of Music, embracing a great variety of Psalm and Hymn Tunes, Anthems, Chants, Choruses, and Set Pieces, Original and Selected. The Elementary Principles are arranged in such a manner, that a full set of Exercises are presented for the practice of Elementary Classes, thus saving the labor of writing Blackboard Lessons, and greatly facilitating the progress of a Class. In addition to an unusually great variety of New Music, most of the Old Standard Tunes are contained in the work, published in a form which occupies but little room. The Anthems are of a very popular character, great care having been exercised in their selection and and arrangement. A set of Solfeggio Exercises, for training Choirs, is embraced in the work, and also a Chorister's Index, which contains the first line of a large portion of the Hymns in common use, with references to the Tunes in this work, adapted to each hymn. The Editors of this work, from many years experience as Teachers and Conductors of Music in some of the principal churches of Boston, have had unusual opportunities for becoming acquainted with the wants of Choirs and Schools. The views of many experienced teachers, residing in various parts of the country, have also been consulted, and it is believed that no work has ever been offered which will enable teachers to instruct their classes with equal facility and success.

☞ Teachers and others are requested to examine the work.

Just published by WILKINS, CARTER & CO., Boston; and for sale by the booksellers generally.

a15 3w

SCHOOL BOOKS.

PUBLISHED BY JENKS, PALMER & CO., No. 131 Washington street, Boston, and for sale by Booksellers and Country Traders generally:

Parley's Histories, — *First Book*. Western Hemisphere. Newly stereotyped and brought down to present time, with new engravings, &c.; *Second Book*—Eastern Hemisphere brought down to a recent date, with new engravings &c.; *Third Book*—Ancient History.

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Emerson's Watson the Mind, with corrections, questions and supplement.

Emerson's National School Committees, Teachers, &c., desirous of examining any of the above, supplied without charge—their correspondence solicited—and where the books are desired for use, liberal arrangements made for introduction or permanent supply.

Spelling Book; Introduction to do.

Emerson's Arithmetic. Part 1, containing easy lessons for beginners; Part 2, lessons for all scholars; part 3, higher operations; Key to parts 2 and 3; Questions to part 1.

Bailey's Algebra, on the inductive plan for beginners; Key to so.

Goodrich's History of the United States, adapted to the capacity of youth, brought down to a recent date, and the Constitution of the United States added; Goodrich's and Emerson's Questions to do.

Russell's Lesson's in Enunciation; Russell's Elocution.

Webb's Little Songster; do. Common School do.; Frost's Grammar, Bossut's French Phrase Book; Holbrook's Geometry; Abbott's Little Philosopher; Noyes' Penmanship; Blair's Outlines of Chronology.

PRIVATE TEACHERS' INSTITUTE.

THE SUBSCRIBER proposes to open a School which shall unite the advantages of a Teacher's Institute with those of a Normal School at Concord, Mass., on the 15th of August.

Besides Practical Instruction in the Art of Teaching, Lectures, Lessons in French, the Use of Educational Books and Journals, &c., &c., will be furnished, and the entire tuition fee will be *ten dollars*, for a term of *twelve weeks*.

Any teacher or person intending to teach, of good character, will be admitted, without any obligation to teach in this state, or to attend more than one term. For further particulars please apply to

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CONTAINING original music and selections from the best European and American Composers. Consisting of Tunes, Anthems, Motets, Introits, Sentences and Chants, with an appendix of the most approved Standard Church Tunes, for Congregational Singing, by Thomas Hastings & William B. Bradbury.

We think we can assure the lovers of Sacred Music that such a collection of choice gems has never before been presented for their inspection and gratification. The book contains 400 pages; the last 50 pages being devoted exclusively to a selection of the choicest and most approved Standard Congregational Tunes in the various metres, leaving the body of the book to be occupied wholly with original and selected matter from the best sources, much of which was composed, arranged, or selected by Mr. Bradbury, during his late residence in Germany. The Mendelssohn Collection is printed on superior paper, and notwithstanding the quantity and superior quality of the matter contained in it, is afforded at the same price of music books of the ordinary size

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The Summer Session of five months will commence May 2.

For healthfulness of location, ease of access, and all desirable facilities, the Instituteis unsurpassed

Pittsfield, March 31, 1849.

CHAUNCY HALL SCHOOL.

THE next school year will commence on Monday, Sept. 3d. Members of the School and all who ...end joining it, are requested to be present, if possible, on that day, as new classes in Latin and the modern languages, are then formed, and other class arrangements made.

One of the principals is always at School during the intermission at noon, for the convenience of pupils from the country, who remain in the city all day.

*** Catalogues containing terms, &c., may be had at the Bookstores of W. D. Ticknor & Co., and W. P. Tewksbury, and further information obtained from one of the principals at the Hall in Chauncy Place, on Friday and Saturday, Aug. 31, and Sept. 1, from 8 o'clock till 5. THAYER & CUSHING.

ag25 2w

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5000 New Cashmere Shawls, all shapes, sizes, qualities, and prices.

50 packages superior Black Silks, extra width, for Dresses, Visites, Mantillas, &c.

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BROOKFIELD FAMILY SCHOOL FOR BOYS.

THIS Institution is in the seventh year of its existence, and is known to many citizens of the Commonwealth. To those less acquainted, it may be proper to state, that the number of pupils is at present limited to 20: and ordinarily, lads are not received who are over 12 years of age; while those who enter before this age, remain as long after, as may seem mutually agreeable to parents and principal. The School is as perfect a family, as the ability of the principal and circumstances will allow. The next term, or half year, will commence on the first Wednesday in November. Circulars of more specific information will be promptly forwarded to such as desire more particulars. In Boston, parents may inquire of John Homans, M. D., Geo. Howe, Esq., and G. B. Blake, Esq.

W. A NICHOLS, Principal.

Brookfield, Sept. 8 eop4t

New Elocutionary Works.

THE PRACTICAL ELOCUTIONIST: See ed Ed. THE NATIONAL SPEAKER: Second Ed. 12mo. CONTAINING Exercises, original and selected in prose, poetry, and dialogue, for declamation and recitation; and an elocutionary analysis, exhibiting a clear explanation of principles, with rules for each element of oral expression, practically illustrated in a systematic course of lessons. By Henry B. Maglathlin, A. M.; handsomely printed and bound. pp. 324.

☞ Since the first edition of the above works was issued, a few weeks ago, they have met with a very favorable reception, and one or both have been adopted as text books by School Committees or teachers in Roxbury, Cambridge, Charlestown, and in several other important places in New England; also in New York "State Normal School," Albany.

From Rev. Thomas Hill, A. M., member of the School Committee, Waltham, Mass.

As I looked over the 'Practical Elocutionist' of Mr. Maglathlin, I found my old Whatelian prejudices against rules for utterance vanish. The practical, intelligible, and valuable nature of the rules in this little book makes it the only thing I have ever seen which I thought would help either teacher or scholar in our common schools in learning to read well.

From Thomas Sherwin, A. M., Principal of the English High School, Boston.

Mr. H. B. Maglathlin.—Dear Sir,—I have examined your "Practical Elocutionist," and "National Speaker," and am happy to say that I think they will prove valuable auxilliaries in teaching the important but too much neglected art of elocution. I commend these works to the favorable regard of teachers and of the public.

From Franklin Crosby, A. M., Principal of the High School, South Reading, Mass.

The arrangements and selections of "The National Speaker" are such as to commend it to all who are interested in elocution as a branch of school studies.

An "Elocutionary Analysis" is certainly a new feature in an American compilation. In my opinion, the selections are admirably adapted to insure that variety so necessary in a work of this nature. While a few of the most legible of the ancient landmarks are allowed to remain, I am glad to see that a desire for a change imparts to this book that freshness of matter so essential to success.

Published by ROBERT S. DAVIS, No. 120 Washington St., Boston, and for sale by the Booksellers.

aug4. eop3wis

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BULFINCH STREET CHURCH.

OCCUPANTS of Pews in the Bulfinch Street Church, are hereby notified that the Church will be open for Divine Service, on Sunday, September 9th. It is desirable that the furniture of the Pews should be replaced early in the week preceding.

Per order Standing Committee,
sept1. J. FRANCIS KIMBALL, Clerk.

THE Autumn term of the State Normal School, at West Newton, will open on the 2d Wednesday in September. Candidates for admission are requested to present themselves for examination, at 8 o'clock, A. M. A certificate of good moral character, a declaration, of intention to become a school teacher, and a satisfactory examination on the branches of study generally taught in our common schools will be requisite in order to admission BARNAS SEARS.

s1 Sec. of the Board of Education.

CHAPMAN HALL SCHOOL,

IN CHAPMAN PLACE.

THE Sixteenth Annual Term of this School, will commence on the first Monday in September next.

The Annual Catalogue of the Teachers and Pupils with the Terms, &c. annexed, may be had at the store of Messrs. Crosby & Nichols, No. 111 Washington Street, and that of Mr. Benj. H. Greene, and Mr. S. G Simpkins, 124, same street. AMOS BAKER.

N. B. Chapman Place leads out of School Street, near Horticultural Hall. ag25.

NEWTON YOUNG LADIES' INSTITUTE.

THE Fall Term of fourteen weeks, will commence on Wednesday, the 12th of Sept. next.

Applications for admission may be made in writing or otherwise, to the Principal at Newton Centre.

JOHN B. HAGUE, Principal.

Circulars containing particular information respecting the Institute will be sent to any order. ag25.

LUNENBURG ACADEMY.

THIS School is open for the reception of scholars. Board for a small number can

POETRY.

ORIGINAL HYMN AT THE ORDINATION OF MR. FISK BARRETT.

BY L. G. PRAY.

God of the christian's Word,
On Zion's Mount first heard
From lips divine;
Thanks, that thro' ages' flight,
Dispersing error's night
It comes as Heaven's own light,
To make us thine.

God of the christian's Faue,
Which ne'er was reared in vain,
Since Christ's own day;
Thanks for its altar's flame,
Thy church within the same,
To all who own his name,
The living way.

God of the christian's Priest,
Who spreads the Master's feast,
Of bread from Heav'n;
Thanks for thy servant here,
Who would with title clear,
For Christ and truth appear,
Whom thou hast giv'n.

Help us to lay these hands,
Help us to bind these bands
Of christian love.
O bless our work this day,
Thy servant bless, we pray,
To lead this flock the way
To Thee above.

ORIGINAL HYMN,

ON THE SAME OCCASION, BY REV. F. BROWN.

Parent of souls! all tribes depend
On Thee, their Father and their Friend;
Thy love has here for ages run,
With ample flow, from sire to son.

When trials came, the scene around
Was made, to freedom, sacred ground;
Let freedom still her sway maintain,
And o'er the mind and heart here reign.

Thy servant comes—Parent of good!
To stand where holy men have stood;
Grant him, with theirs, Thy spirit pure,
Then shall his words and works endure.

Here may he teach as Christ once taught,
And utter none but Christ-like thought;
Long may his life continual prove,
A fount of peace, and truth, and love.

To old and young, to sad and gay,
Oh let him be the joy and stay;
Until, through virtue's path, are giv'n
The view,—the hope,—then bliss of Heav'n.

MISCELLANEOUS.

THE MIGRATION OF BIRDS.

Birds migrate northwards and southwards; so that there is in our latitudes at least a periodical ebb and tide of spring and winter visitors. The former gradually work their way, as the season advances, from the warm regions of the south, where they have enjoyed food and sunshine, and arrive here to cheer us with their songs, and make our summer months still more delightful. The latter, being inhabitants of the arctic circle, and finding in the forests and morasses of that region a sufficient supply of food in summer, are only led to quit their homes when the early winter begins to bind up the lakes and surface of the earth, and to deprive them of their sustenance. It is then that they seek our milder shores; and, accordingly, at the season when our summer visitants are leaving us to proceed on their journey southwards, these songless inhabitants of the north arrive to take their places, and to feed on such winter fruits and berries, and such insects and aquatic plants as are denied to their own inhospitable climate. These visitors, though mute, are of no mean value; for many of them are esteemed as delicate food; and, in consequence, the red-wing, fieldfare, woodcock, snipe, widgeon, &c, are wont to receive homage and admiration from those who could listen to the sweet warblings of the nightingale or the tender cooings of the turtle-dove with perfect indifference.

The visits of these birds, as well as of those from the south, depend greatly on the state of the weather, which appears to hasten or retard their flight as the season may be.—Thus, we often find that a few of our summer birds leave the main body, and arrive sooner than the rest, while the others have been kept back by a sudden return of unfavorable weather, according to the adage, "One swallow does not make a summer." It is a singular fact, that the early comers are male birds, arriving, as it would seem, in search of a fit spot into which to introduce their mates. The bird-catchers are aware of this, and prepare their traps accordingly, so that nightingales and other singing birds are often snared on their first arrival, and spend the short remainder of their lives in captivity. Many birds return not only to the same country, but to the very spot they left in the preceding season, a fact which has been ascertained by catching and marking some of them, while other birds do not confine themselves to a particular country, but range from one to another, as circumstances may dictate.

It has been observed that migratory birds do not leave their summer abode, unless the winter is one of unusual severity. This fact is surprising, and the question, "By what means is the bird instructed as to the coming season?" naturally presents itself to the mind, but still remains unanswered.

Most birds perform their migrations during the night; but there are some that travel only by day, and others that stop neither by night nor by day. Among the first are the owl, blackbird, &c., and a great number of aquatic birds; among those that travel by day, are the crow, pie, titmouse, wren, wood-pecker, chaffinch, goldfinch, swallow, lark, and some others; and of those which do not intermit their flight are the wag-tail, heron, yellow-hammer, stork, crane, plover, swan, and wild goose. These choose a bright moonlight season in which to set out on their journey.

The flight of birds has been estimated from fifty to one hundred and fifty miles per hour, though some heavy birds scarcely exceed thirty miles an hour. Bishop Stanley mentions, in his "Familiar History of Birds," an easy way by which the flight of birds may be determined with tolerable accuracy. Supposing any bird — a partridge for instance—should rise from the middle of a stubble, and fly a straight line over a hedge, all the observer has to do is to note by the seconds' hand of a watch the number of seconds between the bird's rising and that of its topping the hedge; and then ascertain the distance between the point from whence it rose and the hedge, by stepping and counting the number of paces; when, supposing each pace to be a yard, we have a common rule of three sum. Thus, if a partridge in three seconds flies one hundred yards, how many yards will it fly in 3,600 seconds, or one hour!

Another method of ascertaining the flight of birds is by carrier pigeons. The same author tells us of a recent instance, in which fifty-six of these birds were brought over from Holland, and set at liberty in London. They were turned out at half past four o'clock in the morning, and all reached their dove-cots at home by noon; but one favorite pigeon, called "Napoleon," arrived about a quarter before ten o'clock, having performed the distance of three hundred miles at the rate of above three hundred miles an hour, supposing he lost not a moment and proceeded in a straight line; but, as they usually wheel about in the air for some time before they start, the first bird must have flown, most likely, at a still quicker rate.

Of all migrating birds the cranes may perhaps be considered the most remarkable. They seem to be endowed with foresight, and have every appearance of consultation and regular preparation for the time of their departure. They utter peculiar cries several days before, and assemble with much noise and bustle. They then form themselves into two lines, making an angle, at the vortex of which one of their number, who is looked upon as the general director of their proceedings, takes his place. The office of the leader seems to be to exercise authority and issue orders to the whole party, to guide them in inclement weather in their circling flight, to give the signal for their descent, feeding, &c. Piercing cries are heard, as if commanding and answering to the command. If the leader grows tired, his place is taken by the bird next him, while he retires to the end of the line: and thus their orderly flight is accomplished.

In order that birds may fly with ease and continue long on the wing, they must fly against the wind; and patiently do they wait for a favorable time in this respect. The sudden change of the wind will sometimes cause numbers of quails, which are heavy in their flight, to be drowned in crossing the Mediterranean sea. Yet there are certain seafaring birds so wonderfully endowed as to remain almost continually on the wing, and which are often found at the distance of more than a thousand miles from land. The gigantic albatross is one of these, with its enormous expanse of wing, measuring fourteen feet, or even more from tip to tip. But the bird which surpasses all others in its power of flight is the frigate bird, which seldom visits the land except at the breeding season, and is never seen to swim or rest upon the waters. With such an instance of adaptation to the regions of the air, we need no longer wonder at the power by which our birds are enabled to remain so long on the wing as to perform their periodical migration to other lands.

It has been observed that the least willow wren and the stone curlew generally appear amongst us during the last week in March; while the following birds are not often with us till from about the 14th to the 20th of April: the nightingale, black-cap, chimney-swallow, red-start, yellow willow-wren, grasshopper, lark, martet and pied fly-catcher. At the end of April and the beginning of May are seen the lesser red-spartow, cuckoo, sand martin, great willow wren, spotted fly-catcher, black-martin, and landrail; while, about the middle of May, the swift and the goat-sucker, or fern-owl, usually join the throng.

"Ye tell a tale of the beautiful earth—
Birds that o'ersweep it in power and mirth!
Yet, through the wastes of the trackless air,
Ye have a guide; and shall we despair?
Ye over desert and deep have pass'd;
So shall we reach our bright home at last."

[Chronicles of the Season.

A MISER BEGGAR-WOMAN.

Were there more faithful inquiry, such instances of imposition as that described below could not so long continue unremedied. It shows the need of a ministry at large, and of such an one especially as Mrs. Alcott's. But it does *not* show how vain a thing it is to attempt to bestow charity on the poor. *Discriminating* charity is what we need, and there is always need of its exercise; for the truly poor and deserving of aid, we have with us always.

The rickety, idiotic, little old woman, who has been for years a street beggar, in Cincinnati, under the pretense of vending herbs, has met with quite a change of circumstances. She lived with a widowed mother in the suburbs—the two constituting the family. The parsimonious mother hoarded her gains, and lived, herself and daughter, in destitution bordering upon starvation—apparently in the most squalid and abject poverty. Several days since, the mother died of cholera. After her death the chest was opened, and upwards of a thousand dollars was found there and in an old stove in the room!—We understand that the proper authorities have taken charge of the money, and we hope, care will be taken to provide a support for the idiot street beggar, somewhere out of the streets.

The Cincinnati Commercial adds the following. It is horrid enough for one of Lippard's fictions, and is doubtless authentic.

Officer J. Link gave us yesterday some more singular facts connected with the old beggar woman, Elizabeth Morelock. She died in the night, and in the evening a lighted candle was placed upon a stand beside her bed, her idiotic daughter, the hunchback, being the only attendant; though, for part of the time, the physician was present. The old woman opened her eyes, and perceiving the burning candle, ordered it to be blown out, saying that she could not afford to pay for it.

When first taken sick, she ordered the chest which was, after her death, found to contain money, to be placed beside her bed, and she kept it within reach of her arms during the whole of her sickness; and when the death struggle came on, she was told that she *must* die, she flung herself upon the chest, and clawed at it, in her wild avaricious phrenzy, *until she tore the very nails from her fingers*, and thus embracing the ill-gotten treasure, her spirit took its flight—where!

An old stove in the room was found, after her death, to contain a considerable amount of silver and copper coin, carefully stowed away. The money and effects have been placed in the hands of an executor appointed by the Court.

Mr. Link informs us that in 1840, when small change was so scarce, this woman made a handsome speculation by selling five hundred dollars' worth at one time to a single individual! This money was accumulated by beggary by herself and idiotic daughter. The latter was generally flogged upon her return home at night, when she did not make a good day's work of it, and was *always* whipped before she was sent out in the morning! The cries of the poor creature, while under the lash of her avaricious mother, have frequently excited the indignation of the neighborhood. The poor idiot herself was yesterday under an attack of cholera, and is probably numbered with the dead.

[From the Custis Recollections.]

WASHINGLON'S PUNCTUALITY.

Washington was the most punctual of men. To this admirable quality, and the one equally admirable of rising at four o'clock and retiring to rest at nine at all season, this man owed his being able to accomplish such mighty labors during a long and illustrious life. He was punctual in everything, and made every one punctual about him.

During his memorable journey through the Union, he had, before setting off, arranged all the stages for the whole route; the ferries, the inns, the hour of arriving at and departing from each, were all duly calculated, and punctually did the white chariot arrive at all its appointments, except when prevented by high waters or excessively bad roads.

His punctuality on that long journey astonished every one. The trumpet call of the cavalry had scarcely ceased its echoes when a vidette would be seen coming in at full speed, and the cry resound far and wide, "He's coming!"—Scarcely would the artillerymen unlimber the cannon, when the order would be given, "Light your matches, the white chariot is in full view!"

Revolutionary veterans hurried from all directions once more to greet their beloved Chief.—They called it marching to head quarters, and as the dear, glorious old fellows would overtake their neighbors and friends, they would say, "Push on my boys, if you wish to see him; for we who ought to know can assure you he is never behind time, but always punctual to the moment."

It was thus that Washington performed his memorable tour of the United States—everywhere received with the heartfelt homage that the love, veneration, and gratitude of a whole people could bestow; and there is no doubt yet living a grey head who can tell of the time when he gallantly rode to some village or inn on the long-remembered route, to hail the arrival of the white chariot, and join in the joyous welcome to the Father of his Country.

And equally punctual in his engagements was this remarkable man nearer home. To the review, the theatre, or the ball-room he repaired precisely at the appointed time. The manager of the theatre, waiting on the President to request him to command a play, was asked, "At what time Mr. Wignell, does your curtain rise?" The manager replied, "Seven o'clock is the hour, but of course the curtain will not rise until your Excellency's arrival." The President observed, "I will be punctual, sir, to the time; nobody waits a single moment for me." And sure enough, precisely at seven, the noble form of Washington was seen to enter the stage box, amid the acclamations of the audience and the music of the President's March.

In the domestic arrangements of the Presidential mansion, the private dinner was served at three o'clock, the public one at four. The drawing room commenced at seven, and ended a little past ten. The levee began at three, and ended at four. On the public occasions the company came within a very short time of each other, and departed in the same manner. The President is punctual, said every body, and every body became punctual.

HOMŒOPATHIC DRAM. A correspondent of the Newark Advertiser gives the following recipe for a summer medicinal drink. He signs himself 1

1,000,000<

Take a little rum,
The less you take the better;
Mix it with the lakes
Of Wener and Wetter.

Dip a spoonful out—
Mind you don't get groggy—
Pour it in the lake
Winnepisiogee.

Stir the mixture well,
Lest it prove inferior;
Then put half a drop
Into Lake Superior.

Every other day,
Take a drop, in water;
You'll be better soon;
Or, at least, you ought to.

To this a Homœopathic replies in the Journal of Commerce as follows:

Mr. Editor—I trust you will not be so ungenerous as to refuse a place to the following recipe, procured at great expense from the celebrated and erudite Dr. Leech Purge, for the benefit of those not already deluded by that popular humbug Homœopathy, prescribed for in your paper of last Saturday. 999

1,000

ALLOPATHY

Take some calomel,
The more you take the better;
Mix it with a drop
Or two of cistern water.

Feed some to your dog;
It will make him vomit,
And, may be, see stars,
And perhaps a comet.

Once in each half hour,
Take a rousing portion;
Say, a tumbler-full,
If that suits your notion.

Should you chance to die,
As you're almost sure to,
You may safely swear
That it did not cure you.

A STRAY COUPLET. The Rev. John Pierpont, at the risk of exposing himself to the charge of egotism, ventures in the Christian Inquirer to correct a couplet attributed to Charles Sprague. The couplet was written upon the envelope of a note which the Reverend Poet had paid at the Globe Bank, and it was sent to him by the author of "Curiosity." The Inquirer published it as follows:

"O miracle, surprising men,
A worthless note from Pierpont's pen!"

The genuine couplet was this:

"Behold a wonder seldom seen by men!
Lines of no value from John Pierpont's pen."

DEACON AND MRS FARWELL.

A correspondent of the Christian Watchman and Reflector writes the following notice of this excellent couple:

At the age of 17, said Mrs. Farwell to me, I was a poor orphan girl. I then resided here and supported myself by my needle. I used to walk into the city, purchase remnants of calico and other goods, return, make them into garments, and sell them. So I began the world. I then thought if I could ever see the day, that I had a shop of my own and two hundred dollars worth of goods in it free from debt, I should be satisfied and completely happy; but afterwards, when I knew myself to be worth fifty thousand dollars, I was no more satisfied nor happy than before. I became a Christian. Afterwards I married Mr. F. who had been for several years a clerk in my employ. He, too, was a Christian, and was then worth several thousand dollars. Soon after we were married, we thought and talked much about retiring from business, knowing that we had enough to retire on, and support ourselves comfortably as long as we might live, without labor, beside having much to bestow on others. But we finally came to the conclusion, as we were *stewards* that it was our *duty* to continue our business, and in it make what we could, and what we made as opportunity offered, give in works of charity and benevolence for promoting the cause of the Lord. We concluded that in so doing also, we should be more happy than to change our former course of life; and so are we doing.

That lady, twenty years ago, was called *the hundred dollar woman*.* Her name was Farwell; her husband, the late, lamented, Dea. Levi Farwell, of Cambridge. The young man, who is now an old working minister, subscribes himself, A. N.

* So called, because one hundred dollars was the sum which she usually gave, as a first instalment, to every great and good enterprise in which her sympathies were enlisted.

BOYS AND FRUIT.—The delegate from Connecticut, to the General Convention of Vermont, in making his report to the Religious Herald, finds occasion to tell the following story about old times:—Father Mills astonished the boys of Torringford one Sabbath, as he was giving to his congregation an account of his journey. Said he, "I went up into Vermont, and found many excellent farms, and was surprised to see so much fine fruit. So I said to the good people—How do you manage to keep your fruit! Don't the boys steal it? I loose nearly all mine in that way." "What!" they exclaimed, "boys steal fruit! we never heard of such a thing. Pray, where do you live!" "And I was obliged to tell them," said the old man, hanging his head, "that I lived in Torringford, in the State of Connecticut."

FATHER MATHEW'S CONCLUDNG ADDRESS TO THE IRISH.

Tuesday forenoon Father Mather performed mass in the church of St. Vincent de Paul in Purchase street, and then addressed the congregation nearly an hour upon the subject of temperance generally, and the evils which many of his country people here had drawn down upon themselves and their families by the use of intoxicating drinks. The severe truths he uttered with so much earnestness and directness would not have been endurable, but for the parental and sincerely affectionate tone in which he spoke. In front of the altar were arranged thirty-four little girls, who belong to the St. Vincent Orphan Asylum, under the charge of the Sisters of Charity. They have neither father nor mother. Referring to them and to Catholic orphans generally in the city, he said the expenses of their support by the Irish would not be felt, if a small portion of the money spent for intoxicating drinks were saved and applied to that purpose. During the late famine in Ireland, he said that more breadstuffs were used in the manufacture of malt and spirituous liquors than would have been sufficient to feed those who were in a starving condition. He quoted largely from the old and new testaments, in the course of his lecture, and named over the prophets and chiefs who were Nazarites, or professed total abstinence men. He spoke as a Catholic clergyman addressing Catholics, but his remarks were sufficiently general and radical to be heard with profit by the professors of other creeds.

Upon the conclusion of the lecture, he administered the pledge to the St. Vincent orphans, and then announced that he would repair to the vestry, and there administered the pledge to all who offered themselves. About five hundred responded to his call. [Boston Post, Sep. 6.

THE NUMBER OF RECORDED PLEDGES.

No means exist for ascertaining the whole number of pledges administered by Father Mathew, but the number of the last person enrolled up to noon yesterday was five million, seven hundred and thirty-two thousand, and six hundred and forty-six. He was a young member of the "press-gang," who seemed to be profoundly impressed with the awful magnitude of the obligation he was undertaking, while responding to the good Father, who affectionately embraced him as he made the sign of the cross upon his youthful brow. He took the pledge in company with an old limb of the press, who had been through a similar mill before, and whose deep-toned and emphatic responses caused the Father's eye to sparkle with joy and confirmed confidence. His venerable and benevolent countenance beamed with an expression of ineffable satisfaction as he looked upon the gnarled oak and tender stripling, whom he had just harnessed together to his total abstinence car forever and a day. The young one was so much engrossed by the interesting ceremony and the warm congratulations of the Father, that he forgot to pay the secretary for his medal and certificate. The old one evidently intended at the outset to come the "dead head" over the ticket-master. The young one even proposed to go back and pay, but the senior wouldn't listen to the unprofessional suggestion for an instant.

Father Mathew on the Common.—The weather having cleared off beautifully yesterday afternoon, there was an immense gathering on the common. The juvenile cold water army numbered about a thousand, and the spectators were not to be counted After Father Mathew had administered the pledge to the children, about 3000 adults, a majority of whom were females, took it. Addresses were delivered from the platform by Father Mathew, Deacon Grant, and Dr. George W. Bungay, of Canada. A band of music was also on duty. [Post, Sept. 6.

"I DID NOT THINK."—The Portsmouth Journal says that two boys went into a store in that town and looked at some knives; when they left, a knife was missing. The thoughtless boy had some salutary reflection before the next morning, as is shown by the fact that the knife was thrown into the store by a boy who passed so rapidly that he could not be recognized. With the knife was a billet which ran thus: "Mr. Abbey,—I did not think a moment, last night, when I took this knife from your store. Please forgive me."

MILK CELLARS.—Farmers about to build a dwelling, should know that by carrying up a large flue (12 inches diameter and *circular* is the best) in the chimney stack from the *cellar*, and having a window or two opening to the north or cold side of the house out of the cellar,—they can have as good a "Milk Room" under their house as could be had over a spring, that may be perhaps 200 yards, or one-fourth of a mile off; which is so *pleasant* to go to in *bad* weather, especially by the *female* portion of the family.

The floor should be flagged with stone, as they can be kept sweeter and are colder than either bricks or cement, which absorb spilt milk and thus taints the atmosphere. The walls and ceiling should be plastered, to facilitate white washing and cleansing. Nothing but milk and cream should be kept in the room, as a pure atmosphere for cream to rise in, is absolutely essential in the making of sweet butter.

What is needed to have a *cool, sweet cellar*, is a current of air, which will be secured by the aforesaid flue and the open windows—as a strong current of air is at least ten degrees colder, than the same air at *rest*.

EDINBURG, ECLECTIC, &C.

THIS day published, the American reprint of the Edinburg Review for July.

The Eclectic Magazine for August with a fine head of Wordsworth.

The New Englander for August, $3 a year.

CROSBY & NICHOLS, 111 Washington st, Periodical Agents. aug 11

CHRISTIAN EXAMINER.

No. CLV. FOR SEPTEMBER, 1849.

Writers.

ART. I. Geo. Ticknor, Boston, and Andrews Norton, Cambridge.
II. Rev Ephraim Peabody, D.D, Boston.
III. Rev. Edward B. Hall, D.D., Providence, R.I.
IV. Rev. Andrew P. Peabody, Portsmouth, N. H.
V. Rev. J. H. Morison, Milton, Mass.
VI. Rev. James Walker, D.D., Cambridge, Mass.
VII. Benjamin A. Gould, jun., do. do.
VIII. Notices of Recent Publications.
XI. Religious and Literary Intelligence.
X. Obituaries.

*** We propose to issue a pamphlet to contain a complete list of the Writers of Articles in each number of the "Christian Examiner," from its commencement to the end of the present year. If possible, this list will also comprise the Writers of Articles in the "Christian Disciple," and will be ready early in November next.

Any person forwarding *twenty-five cents* to us, free of expense, shall receive a copy.

Boston, Sept. 8, 1849. CROSBY & NICHOLS.

COLLEGE AND SCHOOL TEXT-BOOKS—Published by D. APPLETON & CO., 200 Broadway, New York.

I. GREEK AND LATIN.—Arnold's First and Second Latin Book and Practical Grammar, 12mo, 75 cts—Arnold's Latin Prose Composition, $1—Arnold's Cornelius Nepos, with Notes, 12mo, $1—Arnold's First Greek Book, 62 cts—Arnold's Greek Prose Composition, 12mo, 75 cts—Arnold's Greek Reading Book, edited by Spencer, 12mo, $1 50—Beza's Latin Testament, 12mo, 62 cts—Livy, with Notes, by Lincoln, 12mo, $1—Cæsar's Commentaries; Notes by Spencer, 12mo, $1—Tacitus's Histories, with Notes, by Tyler, 12mo, $1—Tacitus's Germania and Agricola; Notes by Tyler, 12mo, 62 cts.

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III. GERMAN.—Adler's Progressive German Reader, 12mo, $1—Adler's German and English and English and German Dictionary, compiled from the best authorities, 1 vol, large 8vo, $5—Ollendorff's New Method of Learning German, edited by G. J. Adler, 12mo, $1 50—Key to do, 75 cts.

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NEARLY READY.—Boise's Exercises in Greek Composition, 12mo—Thatcher's Cicero de Officiis, 12mo—Lincoln's Horace, 12mo—Ollendorff's Elementary French Grammar, by G. W. Greene. ag25.

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